

DISTRICT PRIMARY EDUCATION PROGRAMMI  
(DPEP)

GENDER STUDIES

DISTRICT REPORT : KARBI ANGLONG

ASSAM

1994

DPEP-GENDER STUDIES

SCERT : ASSAM



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PART-1  
CHAPTER-1

INTRODUCTION

In keeping with the constitutional obligation of providing free and compulsory primary education to all children of the age-group 6-14 years of the country, effort has been made since independence to achieve this goal. Even though substantial progress has been made over the years, the goal still remains elusive. It has now become abundantly clear that the earlier efforts concentrated mainly on universal access in terms of construction of classrooms and appointment of teachers and sadly lacked a holistic approach that this challenging task of UPE necessarily warrants.

Now a holistic approach to planning will be in our agenda in which a gender perspective will cut across all aspects of planning and implementation process. Women being the most vulnerable group, a new direction needs to be given for promoting girls' education and achieving the goal of UPE.

POA 1992 therefore rightly makes a determined bid to intensify earlier efforts through reconstruction of primary education as a whole in targetted districts in lieu of piecemeal implementation of schemes. It observes: "Further efforts would be made to develop district-specific projects, with specific activities, clearly defined responsibilities, definite time-schedule and specific targets ...". The District Primary Education Programme (DPEP) conceived within this framework of POA 1992 exactly seeks to concretise the ideas expressed above by adopting the strategy of disaggregated and decentralised planning.

Building upon the experience so far gained in the planning and implementation of externally assisted basic education projects in some of the States of the country, DPEP with assistance from the World bank and other donor agencies now undertakes to cover 43 districts in the States of Madhya Pradesh, Orissa, Assam, Haryana, Maharashtra, Karnataka, Tamil Nadu and Kerala.



It has been the experience in the past that very often budgetary deficits lead to deprivation of the poor in terms of primary education, primary health and other basic needs. In order to meet these basic needs a structural adjustment needs to be made to compensate the budgetary pressure and deficit. The Social Safety Net (SSN) therefore seeks to protect the budgetary outlays on social sectors so that the poor could derive the benefits of the basic services.

In the context of primary education SSN would try to protect Central Plan outlays on primary education during the 8th Five Year Plan. It is therefore proposed to step up assistance to the state governments to achieve UEE by 2000 A.D. through this new programme nomenclatured as DPEP.

DPEP is going to be implemented in the low female literacy and low female enrolment districts of the country. Against this basic criteria 4 districts in the state of Assam are chosen for the study. The districts are:

1. Dhubri
2. Darrang
3. Marigaon
4. Karbi Anglong

#### General State Profile

Assam, the gateway to the other North Eastern States of India, extends from the latitude N 22.19° and longitude 89.42° to 96.30° East. It is situated at the foothills of the eastern Himalayas and the patkai and naga ranges. The state is linked with the greater part of India by a narrow corridor in West Bengal that runs for 56 kms. below the foothills of Bhutan and Sikkim. Its landscape can be divided distinctly into three:

- (1) The Brahmaputra Valley
- (2) The Barak Valley
- (3) The Central Hilly Region



The Brahmaputra and the Barak Valleys are entirely alluvial in origin. Sand, sandstone, pebbles, clay, a mixture of sand and clay containing decomposed vegetable matter constitute the valleys. The two valleys are interwoven with a network of tributaries of the Brahmaputra and the Barak.

The hilly regions are part of the Meghalaya plateau. It shows a rugged topography.

Earthquakes are a common phenomenon in the State. The 1950 earthquake was one of the five biggest earthquakes in history.

#### Climate

The climate of Assam shows a departure from the normal Indian hot dry season. The average temperature is 29° celsius, while it is 16° celsius in January. Monsoon generally starts from April with heavy torrential rains during the months of June and July. The State falls under a heavy rainfall zone. The heavy rainfall annually causes floods in almost all the plain districts. The average rainfall in 1991 was 2725.4 mm.

#### Flood and Erosion

The Brahmaputra with its 120 tributaries causes flood every year. After the earthquake of 1950, the bed of the Brahmaputra was raised and floods have been rampant since then. The erosion of the mighty river is another problem of the State. Majuli, believed to be the largest river island in the world, had its original 485 sq. miles considerably shrunk due to erosion every year. The flood damages the rice cultivation and animals and men are also ravaged by it.

#### Population

Assam with a landmass of 78523 sq. km. comprising 2.39% of Indian soil has a population of 2.23 crores which constitutes 2.66% of the total Indian population. The State has a density





of 284 persons per sq. km., the highest being 467 persons per sq. km. in Dhubri district and the North Cachar Hills district. The sex ratio of the State is 925 females for 1000 males. The State has a literacy rate of 53.42% which is just over the national literacy rate of 52.11%. The male literacy rate is 62.34% and female is 43.70% respectively.

Urbanisation of the State is taking place at a rather slow pace. Only 11% of its total population live in urban areas.

The SC and ST population of the State are 7.40% and 12.82% respectively. The hill's population being 8.04 lakhs constitutes only 3.6% of the total population of the State.

### Culture

Assamese is a language of Sanskrit origin and has developed through the centuries. But its golden period is the 15th century when Sri Shankardev and Sri Madhabdev, two great reformers and preachers of Vaishnavism, laid a solid foundation of the Assamese literature by their unique contribution in poems and dramas. Modern Assamese literature was born when the American Baptist Missionaries translated the Bible and published a number of hymns.

For the last four hundred years the "Satras" and "Namghars" have been looking after the socio-religious life of the Assamese people. The Bihus are the main cultural festivals of the Assamese. Bihu songs and Bihu dances are important features of the cultural life of the Assamese people.

The women have their unique contribution to the Assamese culture. Every rural Assamese lady is a proficient weaver. They weave fine silk and cotton cloths with attractive floral and other decorative designs. Most families irrespective of caste, creed and social status have at least a loom and each grown-up girl is required to master the art of weaving. In the indigeneous



Assamese tribal and non-tribal societies social evils like the dowry system, purdah, child marriage etc. are not seen. The women participate actively in socio-cultural activities and relatively free intermixing of the sex is permitted. But when it comes to the immigrant muslims inhabiting the 'Char' areas and the adivashis i.e. tea garden labourers the whole picture changes.

### Agriculture

More than 70% of the population are engaged in agriculture. 72% of the cultivated area is under food crops, rice being the most important among the crops covering more than two-thirds of the total cropped area. Oilseeds, sugarcane, fruits, maize and pulses are some of the food crops that the people produce. Wheat, coffee, cashewnut and rubber are included recently.

There are 845 tea-gardens in the State which produce 50% of the Indian tea. Tea and jute are the two important cash crops earning foreign exchange.

The State has to depend on natural rain for water in the agricultural field. Rabi crops are mainly dependent on irrigation under which 5.7 lakh hectares have so far been covered till 1991.

The summer crops mainly rice are often extensively damaged by the floods. Effective action plans are yet to be taken to protect the vast expanse of agricultural fields from the ravages of annual flood.

### Forests

The forests cover 22% of the total area of the State. The State is gifted with large forest resources including bamboo and varieties of valuable timber.

Wildlife of Assam is famous throughout the world specially for its rare one-horned rhinoceros.



### Minerals and Industry

Assam produces about 50% of India's crude oil. natural gas is also found in abundance. The main heavy industry of the State is petro-chemicals. The State has three oil refineries and main oil-fields are located in upper Assam.

Coal and Limestone deposits are also found in the State. The Cement factory at Bokajan is based on these deposits of limestone.

Tea plays a major role in the economy of the State and of the country as well. About one million people work in the tea gardens. Assam contributes about one-quarter of the world's entire production of tea.

### Transport and Communication

With 2482.59 kms. of railway route and 6838 kms. of surface roads, the State provides transport and communication facilities to the people. Besides it has 9600 kms. of internal waterways of which 1983 kms. are navigable by steamers and large country boats. Seven towns of the State are connected by airways. There is a regular boeing service between Calcutta, Delhi, Guwahati and Dibrugarh.

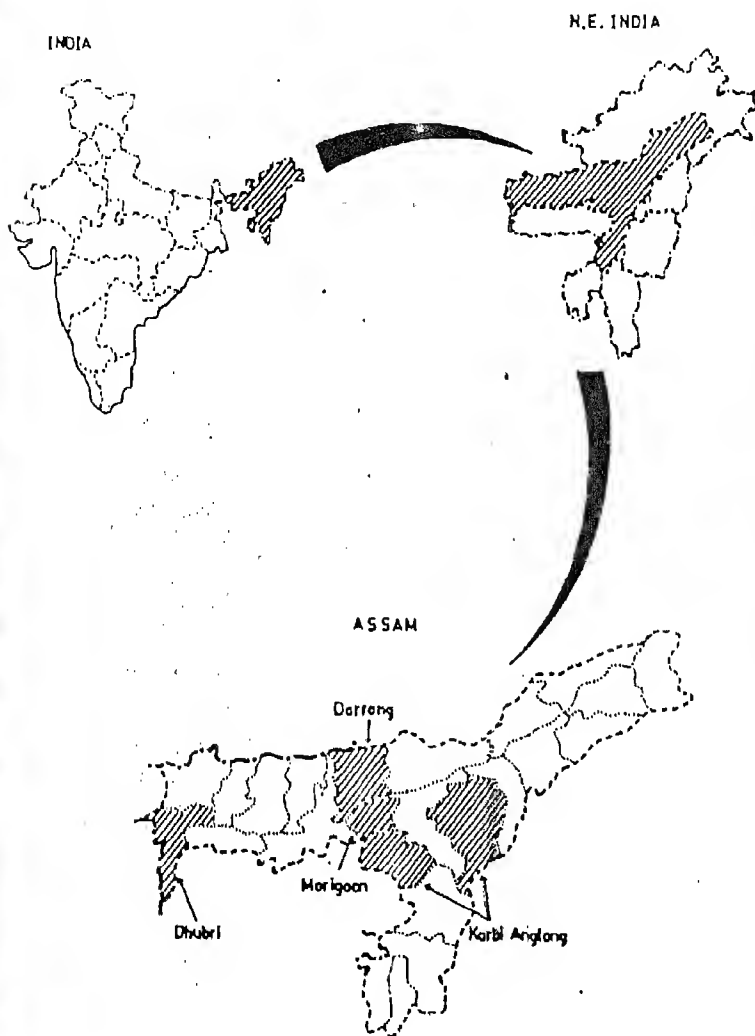
### Project Districts

The four project districts are considered backward in terms of levels of literacy and socio-economic condition of the people.

The population of the project districts is of mixed variety with a little more concentration of hill tribal people in one of them in Karbi Anglong. Though Assamese is the regional language for all these districts, variations are found in languages used by local people in each of them.



## LOCATION : STUDY AREAS







Geographically also wide variations in land forms make the districts quite unlike other areas of the state. The fury of flood during the monsoons and other natural calamities exert a profound influence on the life style of the people. This is one of reasons why the people of these districts have remain socio-economically backward. The district of Karbi Anglong though not so much effected by such natural calamities has its own disadvantages because of its hilly location.

The overall picture of these districts is far from encouraging primarily because developmental activities like growth of industries, growth of township and proximity to major towns and developed areas of the state are yet to take place. Locked in traditional agrarian economy, the people in these districts are still struggling for their survival, let alone coping with the faster life style of other advanced areas of the state.



## CHAPTER II

### OBJECTIVE OF THE STUDY

#### Prelude

As per 1991 census, the literacy percentage of Assam stands at 53.42 which is slightly above the national literacy P.C. (52.11). While this appears to be an overall educational scenario of the state with respect to primary education, the disaggregated literacy scene of the different districts of the state is far from satisfactory. Precisely for this reason, the four districts of the state viz. Dhubri, Morigaon, Darrang and Karbi-Anglong registering low rate of literacy both of male and female has been aptly selected for study under DPEP. It is hoped that the baseline survey followed by the present gender study would provide necessary inputs into formulation of state plan not only for the specific districts but for the entire state as well. Besides, these two studies will help us restructure the content and process of education with a special focuss on 'promoting girls' education and women's empowerment.

The present gender study is undertaken with a number of objectives which are expected to cover all aspects of girls' education. In the state of Assam, there appears no palpable indication of disparity between boys and girls in the entire process of education, specially with regard to enrolment and retention. But this general perception of equality of opportunities for boys and girls in primary education needs to be scientifically studied and observed in order to identify why the four low literacy districts of the state do so some kind of discrepancy in enrolment and retention between boys and girls.

The study will, therefore, try to find out the factors responsible for non-enrolment and dropout of the girl child. In so doing the factors will be studied against the back drop of commonality and local specificity, which would ultimately lead us to suggest and adopt remedial measures to minimize probable factors as far as possible.



Another important dimension of the study is to assess the status and position of women in respective social milieu as this has a great bearing on awareness and attitude of respective societies towards girls education.

So long education has remained mostly textbook oriented, and as such it exerts an overriding influence on the psyche of the entire population, not to speak of the children alone. The study is therefore also aimed at finding out whether there exists any gender bias in textbooks and other instructional materials.

As teaching are rightly considered as agents of social change, perception of male teachers tends to shape the attitude of society towards girls education. In this context it has also become imperative for the study to identify whether women teachers fairly represent in teaching position. Alongwith this the study also seeks to collect information on teacher-training, curriculum transaction and educational administration regarding existence or non-existence of gender bias and stereo-type.

Since education is no longer considered an isolated area from other community activities, this study will also try to identify the supportive role that various community structures play for promoting girls' education. This is going to strengthen the existing effort of the government and to accelerate the achievement of the goal of UPE through community participation and involvement in the process of education. Besides community involvement even the existing development departments of the state govt. may play a significant role in facilitating the efforts of UPE. In this context also, the study tries to identify different departments which could help and support towards education of girls.

Finally the study tries to find out the availability of educational and other incentives which obviously motivate children towards education.



The multi ethnicity characteristic of the state is perhaps fully reflected in the study conducted in the four specified districts where life styles vary depending on topographical variations. Each of the four districts, therefore requires specific treatment in collecting relevant information for analysis. All throughout the study effort has been made to focuss on local specificity of each districts and also to observe the underlying common factors which cut across all sections and all strata of the society. It is hoped that the aforesaid objectives would enable us to evolve and co-ordinate, the qualitative and quantitative status of girls in their respective society.





## CHAPTER III

### METHODOLOGY

#### Methodology

For the purpose of our study, both qualitative and quantitative practice in the participatory mode have been adopted. This procedure has been followed to ensure that information or response not amenable to quantitative treatment also finds due representation in the overall observation of facts and perceptions.

Group discussions, interview schedules and observations and recording of the investigators formed an important component in the aforesaid procedure. Basing on these primary sources, data were collected for analysis. Data collected through different schedules were finally computerised for final analysis.

#### Preparation for the Study

To begin with, an Advisory Committee was constituted with the following members:

- (a) Director SCERT - Chairman
- (b) Dy. Director of Elementary Education - Member
- (c) Director Adult and NFE - Member
- (d) Director Social Welfare - Member
- (e) Director Women Study Centre, GU - Member
- (f) One Professor of the Deptt. of Education, GU - Member
- (g) One Lecturer from the Deptt. of Education, Cotton College, Gauhati - Member

The first sitting of the Committee in the first week of October, 1993 marked the beginning of the study. The Committee suggested certain district-specific modalities and approved of the Action Plan formulated for the study.



As per suggestions of the Advisory Committee, Professional Assistants were selected from various disciplines and from persons having experience of field work.

Immediately after the appointment of the Professional Assistants an orientation course was held for 3 days in order to acquaint these field officers and the District Co-ordinators selected by SCERT, Assam, with the tasks to be performed in connection with the study. A group of 4 core team members headed by Prof. (Dr.) Usha Nayar conducted the programme at Guwahati. A field trip was also arranged in a nearby village to help the team acquire necessary field experience for the study.

#### Procedure of Data Collection

As mentioned earlier, Professional Assistants (2 from each of the districts of Darrang and Marigaon and 3 for each of the districts of Karbi Anglong and Dhubri) were selected from among persons having previous field experience in survey/research work. It may be pointed out here that those Professional Assistants had academic background in subjects such as Anthropology, Sociology and Geography which helped them develop an insight into the purpose of the study.

These Professional Assistants carried out data collection work under the guidance and supervision of the District Co-ordinators (2 for each district).

Special effort was made to see that group discussion and filling up of different schedules were done simultaneously with a view to completing the work within a stipulated time frame.

Active help and support from District educational functionaries upto Block level and prominent persons from the concerned villages was enlisted throughout the period of field study.



Another important step taken was to engage professional assistants who are well versed with the life and people of a particular social group of these districts. For Karki Anglong District local tribal persons were entrusted with the job while for Dhubri district inhabited mostly by immigrant Muslim, professional assistants well-versed in their local language were engaged for the purpose. For Darrang district, which is denimated by Bodo people, persons from that community were selected and appointed as Prof. Asstt. As for Marigaon district where plain tribal populations has long been merged into the main stream of Assamese society, Professional asstts. were from general community. This arrangement have been done to ensure that respondents could interact with their own observers, freely, frankly and without any hesitation and ensure that observers too could understand the problems in a real setting and perspectives.

To complete the schedules specially relating to non-enrolment and drop-out og grils in times, local villagers, aware of the situations offered their help and guidance to the professional assistants in identifying such cases in different households. This was of immense help in conducting the survey.

Though the verious schedules developed at the national level were in English, the professional assistants interpreted these into local languages intelligible to the respondents at the time of filling up of these schedules thus leavning no scope for misreporting of facts.



Sample selection

For all the four district, selection of villages in the blocks identified were made on the same criteria as outlined below.

1. Village having no school or with a single teacher school.
2. Village with a primary school.
3. Village with one primary and one upper primary school.
4. Village with one Primary one upper primary and one secondary school.

Again in selecting the house holds, purposive peon stratified sampling method was adopted throughout the process to make the study more accurate and transparent.

The district level team consisting of 2/3 professional assistant and two district co-ordinators was equipped with the following interview schedules and survey schedules:

1. House hold schedule
2. Dropout girls schedule
3. Never enrolled girls schedule
4. Teacher schedules
5. Institutional Head schedule
6. Educational Administrators schedule
7. Community leaderschedule
8. District schedule
9. Village schedule
10. Urban alum schedule





The purpose of these schedules was to determine variety of factors perceived to be hold responsible for education of girls by all conceivable elements of the society directly or indirectly involved in education. It could then be possible to list out all these factors in order of their gravity and crosscheck these against the group discussions. The factors seen from different perspectives would also help us subsequently to devise appropriate strategies for enhancing enrolment of girls and reducing the rate of drop-outs. The suggested strategies would also involve accountability for different agencies (House holds, teachers, administrators, community leaders etc.) in promoting girls education.

The schedules are intended to have a comprehensive picture of the status of girls education encompassing all possible courses hither to unattended and to take-up action plans in realistic terms for achieving the goal of UPE among girls.

Action plan: For the State of Assam, Districts selected, and the selected blocks and villages of each selected districts are given below:-

<u>Distt.</u>	<u>Block</u>	<u>Villages</u>
1. Dhubri	Chapar salkocha	a) Bamungaon Part-I b) Muslim Harkata c) Chilikikhata d) Simlabari



<u>District</u>	<u>Block</u>	<u>Villages</u>
	Mankachar	A) Norta, dangtimari B) Berabhanga C) Sewraguri D) Sukchar
2. Darrang	Dalgaoon-sialmari	A) Dalgaoon Khuni B) Chenialpara C) Paniakhat D) Bhakatpara
	Udalguri	A) Ulubari B) Anadhouapara C) Kahikari D) Jhakara
3. Marigaon	Kapili	A) Mikirgaon B) Tarajan C) Majorbari D) Kahibari
	Bhurbandha	A) Tupgaon B) Katajari Pathar C) Gaknaja D) Manipur
4. Karbi Anglong	Lumbajong	A) Sirkagnep B) Hojaiapur C) Dapka Bay D) Sarimen Phangso
	Rangkhang	A) Barmangaon B) Kuthar Bangla C) Rongnidi D) Bolthalangso



Symbols for A B C and D

- A) Village without school or a single teacher school
- B) Village with one primary school
- C) Village with one primary school and one upper primary school.
- D) Village with one primary school, one upper primary school and one Sec./Hr. Secondary school.

Discussion/Group

While the schedules were exhaustively in nature it was further deemed necessary to hold group discussions. Where individual respondents could interact with other members and accept or contradict views expressed in the schedules. Moreover, group discussion provides opportunity to ask questions which may not be there in the schedule to record his or her points. Again, it is through group-discussion that the field observers could streamline the essential focus and insight that is sought to be elicited from respondents in order to serve the main purpose of the study.

Most importantly the advantage of group discussion was to eliminate the possibilities of male dominance generally expressed at the time of filling-up of schedules without letting female members of the house hold have any say on issues relating to girls' education. In the group discussion persons from all walks of life and both male & female were allowed to participate in a free and cordial manner.

Case studies: A few case studies were also made to test whether the generalised observations recorded through schedules and group discussions could be accepted as final and also to identify and incorporate important observations - not highlighted in the generalised category.

Provision was also made to incorporate specific observations and insight of observers that might have emerged through constant interaction in the field.



## CHAPTER IV

### POSITION OF WOMEN AS REFLECTED IN TEXTBOOKS, TEACHER-TRAINING ETC.

The State follows an uniform curriculum and the textbooks prepared centrally are also used in all classes right from the primary to secondary stage. The textbooks centrally prepared are then rendered into different languages as per requirement of different districts. It is therefore obvious that the same contents and approaches are followed for instruction everywhere. Even if the teachers are free to make content - enrichment and develop locally - relevant curricular materials, such decentralised approach is hardly noticeable. Because of this uniformity of content and approach, any gender bias that happens to be there, will be uniformly reflected in all the places.

For our present study, we will examine the textbooks from classes I to VIII in order to find out whether gender bias exists and if so where.

At the primary stage, there are two sets of textbooks in each of the first two classes and 4 sets of textbooks for classes III & IV. In language textbook for Class I, there are a number of illustrations where women are not represented. Similarly in Class II, language contents are dealt with without making any reference to female even if there is scope for inclusion of female.

Again in Arithmetic textbooks for classes I & II, most of the names used in sums are boys whereas the names of girls could easily have been included.





From class III onwards, language textbooks with a good number of lessons reflect gender bias in terms of content, characterization, autobiographical note and illustrations. As most of the textbook writers are male, it is reasonable to believe that male - oriented contents have naturally crept in.

In class III language textbooks, out of 14 illustrations only 4 represent women. Again in the same textbook seven autobiographical notes are included which are all of male. This deliberate gender bias is uncalled for in a place where renowned female personalities in different spheres abound.

Similarly in the language textbook for class IV, variety of topics have been compiled from 15 different authors. There is only a lone female among these authors. Besides, no female personality has been covered in 6 autobiographical lessons presented in the said textbook.

In sum, it can be said of the language textbooks that women can be fairly represented as the subject offers plenty of scope for this.

When we examine the textbooks on Mathematics and Science for class I to VIII no palpable gender discrimination is noticed. Perhaps it is due to the nature and scope of the subject. However, in setting sums for Mathematics the names of girls could frequently be used along with the boys. Similarly the Science Textbooks should also contain illustration of females.

As for Social Studies, all the textbooks from



class III to VIII are found to be free from gender bias - except for two significant units. These units are "India's struggle for Independence" and "Social Reformers". Active participation of women in the freedom struggle and their noble sacrifices must find place in Social Studies textbook in order to illuminate the place of women in society. In addition to national level freedom fighters, female freedom fighters of the State could have been easily incorporated in the said textbooks. Similarly, social reformers among women in the country are a plenty and they must be projected with elan in our Social Studies textbooks.

#### Teacher Training Curriculum :

The teacher - training curriculum of the State developed in the light of NCTE Curriculum Framework takes cognizance of the ten core curriculum components envisaged in NPE 1986. Equality of sexes therefore finds due emphasis in curriculum transaction.

In Work Experience and SUPW activities options are given for women to choose whatever they like and perhaps this does not amount to gender discrimination. Other daily activities like safai (cleanliness of the campus) is compulsory for both male and female trainees. Similarly Health and Physical Education Programme common to both male and female trainees helps in understanding the need for gender equality.

As for Content and Methodology course, seems to be a difficulty in respect of the school textbooks used for study under content and Methodology papers. As these textbooks contain gender disparity to some extent, this is likely to be reflected in their



teaching practice. Necessary effort should therefore be made to revise the existing Textbooks in the light of gender perspective.

Women in Educational Administration :

Entry into educational administration is open to all - both male and female through Public Service Commission. Through comparatively a few in numbers, female officers enjoy equal rights and privileges like their male counterpart. There are a good number of District Officers and high-ranking officers in the Directorates of Education among the females who are hardly discriminated against. In recent times, more and more female members are opting for educational administration in the State which is indeed a happy augury..



## PART II

### CHAPTER I

#### DISTRICT KARBI ANGLONG

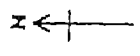
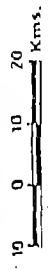
##### Geographical Location and Historical Background :

- 1.1 Karbi Anglong, the largest and one of the two hill districts of Assam, is bounded on the north by Nagaon and Golaghat districts, on the south by N.C. Hills district, on the east by Golaghat district\* has a geographical area of about 10,434 sq. km. It comprises of three sub-divisions-Hamren, Bokajan and Diphu and ten blocks. Diphu is the head quarter of the district.
- 1.2 Karbi Anglong district lies between 25°30'-26°41' N. latitude and 92°-93°53' E. longitude. It is blended with hills and plains of varying elevation, climatic condition also differ from place to place. The district as a whole is a malarious region.
- 1.3 The average maximum temperature of the district is 25.78° C. and the average minimum temperature is 11° C. The district as a whole receives sufficient rainfall about 271.92 mm. annually.
- 1.4 Sufficient rainfall has helped tropical vegetation to grow abundantly in this region. A greater part of the hilly region abounds in various types of bamboos and other tropical grasses. On high altitudes Teak, Sall, Gamari, Banashome etc. are found. According to latest census report the total areas of the district covered by forests is 73204.4 hecres., out of which 732.04 sq.



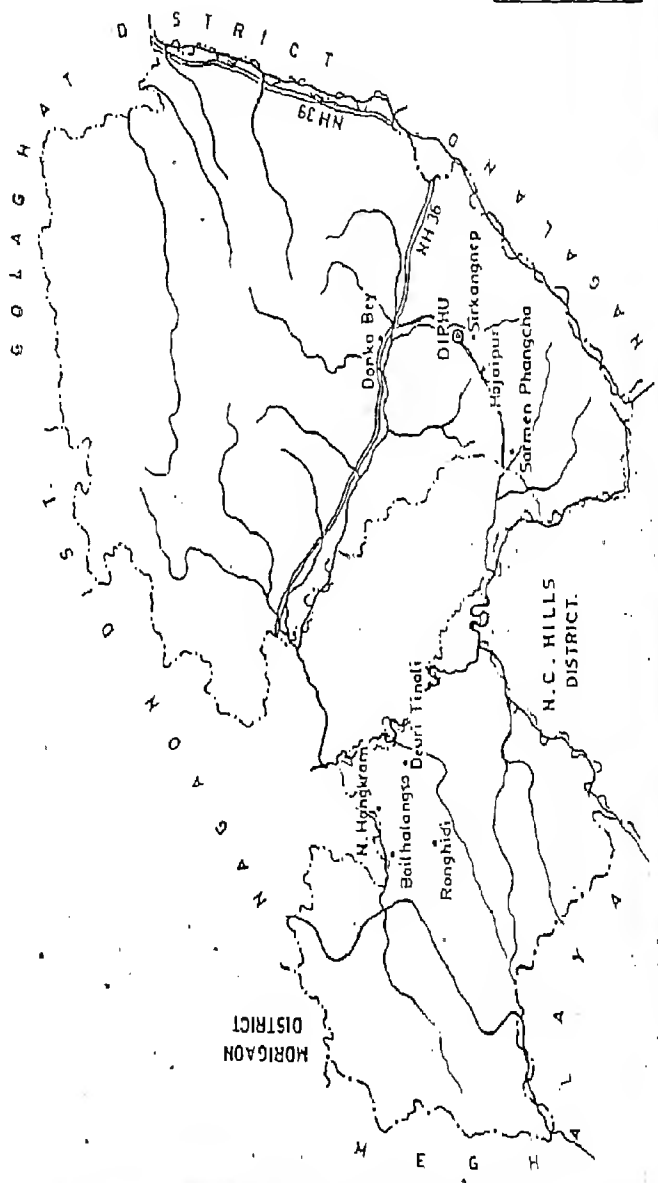


# ASSAM KARBI ANGLONG DISTRICT INDIA



REFERENCE :

⊙	District H.Q.
•	Village
—	River
---	Boundary
---	State
---	District
---	Road





km. is under the state reserve forest and 44180.5 hectares. lie under the District Council. 129600 hectares is under the Social Forestry.

- 1.5 The Karbis form one of the major ethnic groups in the hill areas of Assam. Present Karbi Anglong district was known as Mikir Hills district in former Assam. Through a major volcanisation, in 1951, the Govt. of India granted autonomy to the district under a District Council and renamed it as Karbi Anglong district. Karbis are the main inhabitants of the district now.

Racially the Karbis belong to the Mongoloid group and linguistically to the Tibeto-Burman group. It is known that they migrated to the North-east India from the Central Asia several hundred years back.

- 1.6 The folk lores of the Karbis indicate that long back they used to live on the banks of the Kalang and Kapili and the entire present Kaziranga range. During the reign of the Kachari king they were driven away to the hills, some of them entered into Jayantiyapur and lived in the Jayantiya kingdom.

While a section of the Karbis remained in the Jayantiya kingdom, the others moved towards the north-east by crossing the river Barapani and entered into the present Karbi Anglong. Nij-Rongkhong, a village situated about 16 km. south from Hamren is the present seat of the traditional Karbi king called Lingdokpo.



Though he is a commoner like the other Karbis, he still exercises his traditional authority in respects of socio - religious matters.

The social structure of the Karbis still lie in the traditional structural pattern. At the Karbi Kingdom each village was headed by a village Headman called 'Sarburna'. Several Karbi villages constituted one 'Longri'. And the administrative officer of Longri was called 'Havai'. The Kingdom had twelve such Longris and these Longris were constituted 4 'Artus' and each Artus was governed by an officer called Lingdok. At present each revenue village has a Headman called Gaonburna appointed by the District Council. Each revenue village has a number of hamlets and each hamlet has another Gaonburna. Generally a Karbi village is named after the Gaonburna.

1.7 Habitation wise the Karbis are divided into three groups-chinthong, Ronghang and Amri. The Karbis have five clans. These are Terang, Teron, Enghee, Ingti and Timung. Every clan has a number of Sub-clans. Enghee and Timung have 30 sub-clans. Terang and Teron have 6 sub-clans and Ingti has 4 sub-clans. Children of the same clan are considered to be brothers and sisters. Marriage in same clan is banned strictly.

1.8 The Karbis follow the patriarchal system of family structure. Father is the head of the family. At the death of father sons inherit all the properties and not



the daughters. If the father dies without any male issue, his property is inherited by his nearest male relative of the same clan.

- 1.9 In recent years several urban areas have come up in the district and a modern middle class is rising.

### POPULATION PATTERN

- 2.1 The population of Karbi Anglong district is a mixed one - though Karbis are the main stream of population. A part from Karbis, the other tribals - like Laloong, Dimas - Kachari, Kuki, Boro, Hmar, Khawl etc. and among non-tribals Assamese, Bengali, Nepali, Bihari etc. constitute the main groups of people.

- 2.2 According to 1991 census, the total population of Karbi Anglong district is 662, 723 out of which 3,47,607 are male and 3,15,116 are female. The blockwise distribution of population shows the concentration of population to be highest in the Howrahghat block with about 21% of the total population of the district in it. Chinthong block has the lowest population. Only 17, 971 that is about 3% of the total population are there in this block. Blockwise distribution of population is shown in Table-1.





Table-1 : Blockwise Distribution of Population

S.No.	Block	Male	Female
1.	Lumbajong	27010	26022
2.	Rongkhang	35539	31393
3.	Dokajan	35231	40266
4.	Howraghat	63963	60480
5.	Nilip	15570	14373
6.	Amri	18997	17656
7.	Socheng	11288	10652
8.	Chinthong	9384	8607
9.	Rongmongve	14067	13166
10.	Bamliansa	34706	33169

Source : Census of India, 1991

2.3 Out of total 662723 population 83.36% reside in villages. 91.96% of the total population of the district belong to the Scheduled Tribe and 4.22% belong to scheduled castes. Among Scheduled Tribes 175289 are male and 166429 are female. Accordingly 14879 are male and 13112 are female among the scheduled castes.

Table-2 : Population according to SC/ST

Category	Male	Female	Total
ST	175289	166429	341718
SC	19879	13112	27991
Others			293014



3.1 The social status of women is apparently high in a tribal society, because they participate in the process of production. However, two demographic indicators i.e. the sex ratio and literacy show a different picture.

### 3.2 Sex ratio in the district :

Table - 3 : Sex-ratio in the district as well as the state

Area	Year	Female/Male
Karbi Anglong	1971	875/1000
	1991	907/1000
Assam	1991	925/1000

Source : Census of India, 1991

In Karbi Anglong the sex ratio is lower than the sex ratio of Assam (itself lower than that of the country). But it has shown a rising trend from 875/1000 in 1971 to 907 female per thousand male in 1991.

### 3.3 Literacy

Table-4 : Literacy rate in the district

Total	ST	SC	Male	Female
35%	32.65%	36.25%	44.15%	26.76%



According to 1991 census, the total literate population in the district is 2,37,788 i.e. 39% of the total population out of which 44.15% are male and 26.75% are female.

The distribution of SC/ST literacy rate for the district shows that out of the total literate population, 32.65% are Scheduled Tribes and 36.25% are Scheduled Castes.

From the table it becomes clear that the rate of woman literacy is lower than the state woman literacy rate as the state woman literacy rate is 43.70%.

3.4. The average density of population of the district is 63 persons per K.m. against the state density 284. However, the density of population in the district has increased by 27 persons per km. over the last 20 years. In 1971, the density was 36 persons only per sq.km.

Although the density has increased over the years, it is still very low as compared to other districts of the state.

3.5 The growth rate in the district has increased from 68.28 % to 72.79% over the last 30 years i.e. 1961-'91. The percentage increase in population during the last 20 years is 46.39% while that of the state is 52.44%.



### Work-Force Participation Rate

3.5 The distribution of male and female workers as Main and Marginal workers in the district is shown in the following table.





Table-4 : Distribution of Main and Marginal Workers

Type	Main Worker			Marginal Worker		
	Total	Male	Female	Total	Male	Female
Total	59275	41005	18270	7049	1304	5745
Rural	19414	13783	5631	975	902	73
Urban	39861	27222	12639	6074	402	5672

Source : Census of India , 1991.

Among the main workers male dominates the female by 44.5%. But in case of marginal workers the female percentage is far greater than male. It shows that the women work force is mostly engaged in the marginal sector.



The following table shows a more detailed distribution of main workers :-

Table-5 : Distribution & Main Workers

Sl.	ACTIVITY	RURAL		URBAN		TOTAL	
		TOTAL	% Of Workers Female	TOTAL	% Of Workers Female	TOTAL	% Of Female
1	2	3	4	5	6	7	8
1.	Cultivators	186725	34.29	3879	63.70	190604	28.76%
2.	Agri. Labours	15513	36.62	956	63.37	16469	2.48%
3.	Livestock & Forestry	5848	31.42	1041	68.75	6889	1.03%
4.	Mining & Quarrying	334	12.27	5	87.72	339	0.051%
5.	Manufacturing, Household Industry	435	57.93	119	42.06	554	0.084%
6.	Construction	1844	3.04	1731	96.98	3575	0.54%
7.	Trade & Commerce	4293	4.39	4007	69.23	8300	1.32%
8.	Transport, Storage and communication	1066	1.96	856	98.03	1922	0.29%
9.	Other services	11525	10.17	6753	83.86	18278	2.75%

Source : Census of India 1991

From the above table it becomes apparent that in both rural and urban areas women are much behind men as main workers. Although rural women are part of productive force in the process of cultivation, they seem to make only a low percentage than men in the work force participation rate.

#### ORGANISATIONS WORKING FOR WOMEN

The women's organisations working in the district can be divided in to three categories. Firstly, there are some



registered women's organisations in the district. All total 108 registered women's organisations are actively working there initiating some reformist activities in the district in order to promote the status of women in economic sphere. The most prominent among these organisations is Karbi Anglong District Mahila Samity affiliated by the Pradeshik Mahila Samity, Assam. They have organised some weaving centres, Food Preservation Centres and A.E.Centres in the interior part of the district.

Secondly, there are some women's organisations which are ideology oriented in nature. They organise the women- and are actively working in the district for uplifting the status of women through their knowledge their right and dignity. K.N.C.A. is one such organisation.

Thirdly, some other women's organisations are there small in number, belonging to the upper middle class in the urban areas. They are mainly engaged in vocational training and recreational activities of women.

#### Policies and programmes for women.

All policies and programmes formulated by state government are extended to the district also.

There are I.C.D.S. with 487 centres. Total villages under I.C.S.D. is 2256.



## CHAPTER-II

### SOCIAL STATUS OF WOMEN IN THE DISTRICT KARBI ANGLONG

Karbi Anglong, as has already been pointed out, is inhabited by a number of tribal and non-tribal groups out of which the Karbis and the Dimasas form the bulk of the total population. Status of women in these societies are discussed below.

#### SOCIAL STATUS OF KARBI WOMEN :

The Karbis, hitherto known as Mikirs, are Mongoloid and belong to the Kuki-chin group of the Tibeto-Burman linguistic family.

The Karbis follow the Patriarchal system of family structure and as such the line of descent is traced through the male members only. At the death of the father, the sons inherit the property. In absence of a male issue, property is inherited by the deceased nearest male relative. But daughters do not inherit property in Karbi society.

Since majority of the Karbis live in villages, agriculture constitutes the main source of livelihood for them. A considerable number of Karbis are also engaged in other activities like mining and quarrying, construction, trade and commerce, transport, household industries etc.

Division of work is based on two criteria, viz. age and sex. Women are generally engaged in domestic works. Young girls baby sit. Men work in field ( jhuming etc.). Boys





generally help their parents in agriculture. Women weave their own clothes in their loom.

Female literacy is very low among the Karbis. It is only 36.57%, whereas male literacy is as high as 63.43%.

Among the Karbis, position of women is low in the sense that they are not consulted by men in decision making at the village level. Women are not allowed to attend village council or trials and are also barred from community worship (Nunukem). Although women are integral part of cultivation, they are not allowed to participate in harvesting rites and dance (Hachakekan). Boys and girls participate together only in a few festivals.

The women in Karbi society do all the household works which include brewing of rice beer. The Karbis still practice jhum cultivation and as such social role of women is equal to men in every aspect, but decision making role is denied to them.

Generally the wife goes to live in husband's house after marriage. The system of dowry is not known to them. Girls are married at the age between 15-20 years. Among the educated it has gone up to 25 years or more. Widows are permitted to remarry persons other than her late husband's elder brother.

The Karbis are exogamous and marriage within the same clan is a taboo. The significance of wife's clan is less among the Karbis.



At present, many changes have taken place in Karbi society. Girls education is encouraged to a great extent. Affluent families have started giving share of property to their daughters as well. The Karbi women even go to local market for the purpose of buying and selling. However, participation in these activities such as politics is still very negligible.

#### PLACE OF WOMEN IN DIMASAS SOCIETY OF KARBI-ANGLONG DISTRICT

The Dimasas inhabit the N.C. Hills and also in the districts of Karbi Anglong and Nagaon. Linguistically, they belong to the Bodo group of Tibet-Burman family.

The Dimasa villages are generally located on the river banks, in the interior forests surrounded by hills. There is a myth that these people have a close affinity to rivers. All the villages are homogeneous.

Their economy is based on shifting cultivation where they raise mixed crops. Their economy requires joint and organised endeavour of all the family members. Women's participation in jhumming is significant among these people. However, those who are above 60 years of age and adolescents (boys & girls) are not included in the labour force. But they sometimes extend their services as helpers to the regular labour force. Work that demands physical strength like ploughing etc. are done by males.



Among the subsidiary occupations mention may be made of weaving, rearing of Endi and Muga, bamboo and cane products. The women also rear pigs, fowls and buffaloes, but not cow. Dimas women also does all the household work, such as cooking, cleaning, washing, fetching water, collecting firewood and so on. Brewing of rice beer is done by women alone.

Among the Dimasas, both patrilineal and matrilineal system of descent are in vogue. A man reckons his descent from his paternal grandfather, and then from maternal grandfather. On the other hand, a woman reckons her descent through her maternal grandmother and concurrently from paternal grandfather. It is a kind of double descent - a combination of matrilineal and patrilineal mode of descent.

The existence of double-descent has greatly influenced the law of inheritance among the Dimasas. The parental property, in the form of land, weapons etc., are inherited by the sons. The maternal property is inherited by the daughters alone. The common properties such as utensils etc. are shared by both daughters and sons. In case of absence of male issue, parental property is inherited by the nearest male relative. Likewise in case of absence of a female issue, nearest female relative inherit the maternal property.

Clan exogamy is a general rule among the Dimasas and this is observed in both the cases of primary and secondary class affiliations. With marriage a girl loses her



identity with her father's patrician and joins her husband's patrician. Monogamy is strictly followed by the Dimasas. Widow remarriage is allowed. Divorce is possible if the headman approves the dissolution of the marriage. Bride price exists to some extent. Girls are married at the age between 16-22 years.

Authority lies in the hands of the male head of the family and the housewife is always submissive, though in some important matters her advice is also taken into account. The domestic responsibilities are entirely borne by the women.

The Dimasa village headman is called 'Khaunang'. Generally, only a male can become a headman. He is selected by the village elders in a formal meeting. Women are not consulted by men in decision making at the village level. Dimasa women, like the Bodos and Karbis, are not allowed to attend village Council or trial.

The literacy rate of women is very low among the Dimasas. Most of the girls are traditionally engaged either in household activities or play activities. Dimasa men do not interfere in some of their women's activities such as in weaving clothes and in rearing pigs etc.

Changes have taken place among the educated families. Girls' education is encouraged among these families. The people do not follow their customs and traditions very strictly. Participation of women in activities such as politics is not common among them.





To conclude, it can be said that, the status of women in Dimasa society is much higher than in some of their neighbouring communities. During leisure time both boys and girls practise songs and dance together. In the community festival 'BUSU', the participation of girls and boys is significant.



### CHAPTER III

## EDUCATIONAL STATUS OF WOMAN/GIRL CHILD IN KARBI ANGLONG DISTRICT

Being a tribal dominated society superficially there is no strong bias against women in Karbi Anglong District. But Education Programmes show a different picture. The programmes taken for girls' education in the district does not seem to be adequate. The socio-economic condition of the people is so poor. So the parents cannot provide adequate facilities to their child. Drop-out, never enrolled among the girls are very common in the district. On the other hand in the interior villages, there is no proper emphasis regarding the primary education in general as well as for girls in particular. Most of the primary schools are running without school building and but no proper investigation and inspection is made by the authority.

According to 1991 census the total literate population of the district is 2,37,788 i.e. 35% of the total population. Following is the detail table of literacy for all population of the district.

Table 6 : Literacy rate in the district

	Person	%	Male		Female	
			No	%	No	%
Total	237788	35.88	153467	44.15	84321	26.76
Rural	195568	33.02	127551	41.34	68017	23.97
Urban	42220	59.92	25916	66.34	16304	51.92

(Source : Census of India, 1991)



According to 1991 census the literacy rate in the district Karbi Anglong is 35.88 with 33.02 in rural areas and 59.92 in urban areas. In the urban areas the rate is higher than the rural areas and it is seen that female literacy rate is much lower than the male literacy rate irrespective of area. Rural-Urban disparity too is seen in respect to literacy rate of both sexes.

Among the schedule cast and schedule tribes population also male possess the higher literacy rate than the female. In the rural area the literacy rate of Schedule Caste people are higher than the Schedule Tribe people. But in urban area it shows a complete reverse. The following table gives a glimpse of it.

Table 7 : Literacy rate among Schedule Caste and Schedule Tribe population

Population	S.C.			S.T.		
	Male	Female	Total	Male	Female	Total
Total	6886	3261	10147	70764	40822	111586
Percentage	46.28	24.87	36.25	40.37	24.53	32.65
Rural	6145	2856	9001	63135	35671	98806
Percentage	44.88	23.37	34.74	38.65	22.89	30.95
Urban	741	405	1146	7629	5151	12780
Percentage	62.43	45.46	55.15	63.86	48.76	56.77

Source : census of India, 1991.



## EDUCATIONAL FACILITIES :-

Table 8 : Distribution of Schools in the district (Lower Primary & Upper Primary, N.F.E. & Adult Education)

	Lower Primary	Upper Primary	N.F.E.	Adult education Centre
Total	1415	217	93	689
Rural	1203	180	92	683
Urban	212	37	1	6

(Source: Fifth All India Educational Survey, Assam State Summary Report - 1986 )

From the above table it is seen that the total number of Lower Primary and Upper Primary schools present in the district are 1415 and 217 respectively. Among them maximum number of schools present in rural areas in the categories. Though the number of schools present in rural areas, urban area possesses higher literacy rate.

Out of the 93 Non-Formal-Educational Centres, 92 centres are situated in rural areas and only one is in urban area. Besides these there are in rural area. Out of them 59 are for men, 145 for women and 479 for both and only 6 centres in urban area with 2 centres for women and 4 for both men and women.





Table 9 : Class wise enrolment

Total			S.C.		S.T.		
	Male	Female	Male	Female	Male	Female	
9566	5012	4554	1127	1010	3821	3836	I
15952	8411	7541	92	82	3411	3305	II
5939	3057	2882	11	5	2198	2139	III
1153	5688	5465	36	34	3069	3054	IV
18832	9611	9221	1328	1068	3821	3886	V
5566	2850	2714	6	4	1969	1968	VI
16414	8452	7972	350	314	4208	3842	VII
4192	2103	2089	11	7	1351	1319	VIII

Source : Karbi Anglong Autonomous District Profile-1993

The total enrolment from class I to VIII in 151719 in the district. Out of 69847 are in primary level. The total girl students in primary level in 33914 against the boys are 35933, the percentage being 51.44% boys against the female girls percentage - 48.55%. The gap between the boys and girls remains in all classes.

In the primary level the Schedule Caste Enrolment is 3.4% and Schedule Tribe. Enrolment in 35.69%. The girls enrolment among the Schedule Caste is 47.35% and Schedule Tribe is 49.64% in this level.

So it is clear that in the primary level the number of scheduled tribe enrolled in the school is much higher than scheduled caste population irrespective of sexes.



Table 10 : Age specific enrolment for ages 6-11 and 11-14 Years

Person	Age group between 6 yrs to below 11 yrs	Age group between 11 yrs to 14 yrs
Boys	53.20	41.09
Girls	36.30	38.26

Source :- FAIES, 1986

From the table it is clear that in the age group 6 yrs to below 11 years in case of both the sexes the percentage of enrolment is much lower than the other three district of the study. In case of boys, 53.20% get enrolled in the school whereas in case of girl child enrolment, the percentage is only 36.30% In 11 years to 14 years age group the enrolment of male child is 41.09% and the girls enrolment is more or less the percentage of Tribal people much higher in the district may be that is why in case of enrolment also number of scheduled tribe is found to be much more than scheduled caste.

#### VILLAGES SERVED BY SCHOOLS

Table 11 : No of schools within habitations

Lower Primary	Within the village	Upper Primary	Within the Village	High School Higher Sec. School.
1415	857	170	86	126

Source : FAIES, 1986.



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Source : FAIES, 1986



According to statistical profile of the hill areas of Assam, 1990 only 300 centres of Adult education was found to be in the Karbi Anglong district. The beneficiaries of these are shown below.

Table 12 : A.E. Centre : 300

R F L P		S A E P	
Male	3717	Male	4056
Female	4314	Female	4606
Total	8031	Total	8660

Only two pre-primary schools with 16.77% trained teachers are there in the district.

Table 12 : Distribution of children enrolled in Non-Formal Education.

	Total	Boys	Girls
Total	1666	964	702
Rural	1627	932	695
Urban	39	32	7

(Source : Fifth all India Educational Survey, 1986)

In the district the number of boys enrolled in the Non Formal Education is much higher than girls irrespective of rural and urban areas. As the number of centres is much less in urban area, the student also are lesser than the





rural area. In the rural area there are 932 boys and 693 girls in the whole district where as in urban area there are only 32 boys and 7 girls.

#### TEACHERS AND TRAINING

The following table shows the distribution of teachers in primary schools according to their status.

Table 13 : Teachers according to sex and status

Sex	Trained	UNTRAINED	Total
Male	321	1459	1780
Female	64	738	802
Total	385	2197	2582

Source : District Office, K. Anglong, 1993

From the table it becomes clear that out of the total trained teachers only 16.3% and out of the total untrained teachers only 33.6% are females.

#### INCENTIVE PROGRAMMES

Provision of the following incentives are there in Karbi Anglong district for the students of primary level.

1. Free Text book.
2. Free Uniforms.
3. Attendance scholarships (For both boys and girls)



In the year 1992-93 only 2584 uniforms, attendance scholarships to 2444 students (Both boys and girls), 93,680 copies of text books have been supplied to 12,1458 students (Source primary education board, K.A. District council).

From the above data, it is cleared that incentives are not sufficient as per enrolment. On the other hand, the free uniforms and attendance scholarships are not regularly supplied to students. No other incentives are provided for the students in the district.

#### NON-ENROLMENT AND WASTAGE

The following table gives a glimpse of the children away from school.

Table 14 : Non-enrolment and dropout rate (6-9 years)

Sex	Non-enrolled	Drop out
Male	53.85	11.11
Female	46.84	11.90
Total	50.32	11.51

Source : Karbi Anglong autonomous District Office, 1993

The table shows that not much of disparity exists in drop out rates (although it is more than the boys in class I i.e. 7.14% for girls and 5.56% for boys) more boys are seen to be non-enrolled in this age group.



In the age group of 10 the rate of non-enrolled girls is 32.54% while for boys it is 27.71 in case of Schedule Tribe (Hills). In Schedule Tribe total it is 16.83% for females and 12.29 for males, in tea gardens 35.31 and 34.44 for female and male respectively and for general total it is 39.61 and 28.01. (Source : K.A. Autonomous District Office, 1993)

The state profile, however, shows that the highest affected groups of waas stage are children of Char area (mostly inhabited by immigrant muslims) scheduled tribes and girls. These three groups need special attention. The total wastage rate is high too. This is contributed by the backward groups. High degree of stagnation is very much responsible for the high wastage rate which is slightly lower in case of boys and urban areas.



CHAPTER IV  
VILLAGE PROFILES

VILLAGE : SIKKANGNEP  
BLOCK : LUMBALJONG  
DISTRICT : KARBI ANGLONG

**PHYSICAL SETTING :**

**LOCATION** - Sikkangnep village falls under Lumbajong Development Block of Karbi Anglong District. It is situated 8 kms. away from Diphu, the District Headquarter.

**RELIEF** - The area is characterized by low undulating hills, with narrow valleys.

**CLIMATE** - The village enjoys a moderate climate. It receives less but sufficient rainfall throughout the year. Summers are hot and wet, while winters are cold and dry.

**RIVERS** - There are no rivers flowing through the area. A small stream known as Diphu stream flows in the south. It is a small tributary of river Dhansuri.

**NATURAL VEGETATION** - Thick vegetational cover is seen around the village. Mostly deciduous trees and tropical grasses are found here.

**CULTURAL SETTING :**

**Population** - There are 61 households in the village and a total population of 329 of which 138 are males and 171 are females.





**Caste** - The inhabitants of this village are all Karbis, belonging to the scheduled tribe. People from other castes/communities are not found here.

**Religion** - Hindu is the dominant religion in this village. They follow the crude form of Hinduism. They do not worship any idol nor do they have any temples or shrines. They believe in the plurality of gods and to appease them, poultry and animals are sacrificed.

**Language** - Karbi language is spoken by all here. However, Assamese is the lingua franca in this village.

**Literacy** - Literacy rate for this village is not available.

**TRANSPORT AND COMMUNICATION** - The means of transport and communication are not well developed here. There is one unmetalled road passing through the village, and apart from this, there are no other roads in this village. The villagers travel on foot to Diphu, the nearest town.

Post and Telegraph facilities are also not available in this village. Nearest post office in the next village, is located at a distance of 2 kms.

Other means of communication are also not found here.

**MEDICAL** - Medical facilities are also not available here. The villagers travel on foot to Diphu Town for medical treatment.

**WATER SUPPLY** - There are 4 wells in the village and the villagers use the water for drinking and for other purposes.



MARKET - There is no market area here. The nearest market is at Diphu, 8 kms. away, and the villagers go and get everything from there.

ELECTRICITY - The village is electrified but only a few families are able to have electricity in their houses.

EDUCATIONAL INSTITUTIONS - There is one venture school in the village and apart from it, there are no other schools. The school has been established recently and it has only 2 classes. Most of the children go to schools in the neighbouring village or to Diphu Town.

ECONOMY - Agriculture is the main occupation of the people here. Land for cultivating paddy is not available here, so the villagers do a mixed cultivation of different crops. The crops grown in this village are sesam, maize, yam, chillies, tapioca, banana, lemon, areca palms, betel vines, etc.

Only five are found to be engaged in government services. The women-folk are mostly found to be engaged in household activities like weaving, preparing rice-beer, rearing silk worms, etc. However, these are done for their own domestic consumption. .pa

VILLAGE : HOJAIPUR  
BLOCK : LUMBAJONG  
DISTRICT : KARBI ANGLONG

#### PHYSICAL SETTING :

LOCATION - Hojaipur village falls under Lumbajong Development Block of Karbi Anglong district. It is situated



in the south-western part of the block and is located at a distance of about 41 kms. away from Manza, the Block Headquarter and about 25 kms. from Diphu, the District Headquarter. The village lies on the Diphu-L ding road, which is an important road of the District.

**RELIEF** - The area is characterised by undulating surface with gentle slopes. The village lies on the slopes which gradually slopes down towards the north-east. The south-western part is comparatively higher and the village middle school is situated in this part.

**CLIMATE** - The area enjoys a moderate climate and it is very much controlled by the seasonal winds as in other parts of the region.

Rainfall is sufficient and summers are warm and wet, while winters are cold and dry.

**RIVERS** - There are neither rivers nor streams passing through this village.

**NATURAL VEGETATION** - Thick vegetation is seen in this area, however, on the hill slopes where jhum cultivation is done, vegetational cover is found to be absent. Mostly, deciduous trees and tropical grasses like bamboos are found here.

**CULTURAL BETTING :**

**POPULATION** - The village is sparsely populated. According to 1991 Census reports, it has a total population of 308 persons, of which 161 are males and 147 are females.



• There are altogether 58 households in the village, of which 54 are headed by males and the rest 4 by females.

**CASTE** - The village is dominated by the Dimasa Kacharis, who are also known as Hojais (hence the name Hojaiapur). They belong to the scheduled tribe and apart from them there are people from scheduled castes and other communities, settling here permanently and temporarily. There are Two Nepali families, 1 Bihari family, and 1 Bengali family.

**RELIGION** - The inhabitants of this village are all Hindus. The Dimasas follow the crude form of Hinduism. They believe in the existence of one supreme being whom they call "Madais". Under him there are some minor "Madais". For the appeasement of their duties, poultry and animals are sacrificed.

**LANGUAGE** - Assamese is the principal lingua franca in this village, but the number of speakers are less. Only a few of the Dimasas can speak Assamese language. The number of speakers of the Dimasa dialect is found to be more here.

**LITERACY** - Literacy rate is low here. Only 37.6 per cent of the total population of the village are literate, of which 67.24 per cent are males and only 32.76 per cent are females.

**TRANSPORT AND COMMUNICATION** - Transport and Communication is not difficult here as the village lies on the Diphu-Luandong road. There is a bus-stop and almost every house private





buses ply through this road. Inside the village, only foot-paths are found.

There is a Post Office in the village, but no telephone and telegraph facilities are there.

**MEDICAL** - Medical facilities are not available in the village. The villagers go to Diphu Town, 25 kms. away, for any medical treatment.

**WATER SUPPLY** - Drinking water through PHE taps is available in the village at 2-3 places. Besides, there are 3 wells, one near the school and 2 inside the village. The villagers use the water for drinking and for other purposes too.

**ELECTRICITY** - The village is electrified but only 4 families have electricity in their houses.

**MARKET** - There is no market area here, but there are 3-4 grocery shops which cater to the needs of the villagers. The affluent families go and get everything from Diphu town.

**EDUCATIONAL INSTITUTIONS** - There are two schools, one Primary and one Middle school, in the village. The village children go to these schools but when they finish the Middle school, most of them drop-out due to absence of High school in the village and in the neighbourhood. Only those who can afford and those who are interested in pursuing further studies go and attend schools and colleges in Diphu, the nearest town, where these facilities are available.



One ICDS centre is there in the village, which is, surprisingly found to be functioning satisfactorily. There are around 40 children enrolled in it.

**ECONOMY** - The Dimasas of this village are mostly agriculturists and only a few are engaged in government services and others. The Biharis, Nepalis, Bengalis residing in this village are mostly engaged in Trade and Commerce. Among the dimasas, there are landless labourers who earn their living through daily wage.

The women-folk are found to be engaged in both household and agricultural activities. Young girls, mostly school drop-outs, earn by selling rice-beer, while some do weaving. These add to the family income.

The farmers cultivate different crops. Cultivable land is limited here, so jhum cultivation is done on the slopes. They grow mixed crops like yam, chillies, pumpkin, maize, etc. Paddy is cultivated in the low lying areas, wherever available. Beside these, bananas, mango, lemon, bamboos, etc. are also grown.

The mode of economy is of subsistence type. They produce for their own consumption and there are no surplus production. Some of them still live below subsistence level.



VILLAGE : DONKA BEY  
BLOCK : LUMBAJONG  
DISTRICT : KARBI ANGLONG

**PHYSICAL SETTING :**

**LOCATION** - Village Donka Bey falls under Lumbajong Development Block of Karbi Anglong District. It is situated in the northern part of the Block and is located at a distance of about 8 kms. away from Maaza, the Block HQ, and about 26 kms. from Diphu, the District HQ. The village lies atop a small hillock near the National Highway 36.

**RELIEF** - The area is characterised by undulating surface of low hills, whose general trend of the slopes is towards the south.

**CLIMATE** - The area enjoys a moderate climate and it is very much controlled by the seasonal winds as in other parts.

It receives sufficient amount of rainfall throughout the year. Summers are hot and wet, while winters are cold and dry.

**RIVERS** - There is one river known as river Borjan, flowing in the north of the village. It is an important tributary of River Jamuna and has its source in the Singhasan hills.

**NATURAL VEGETATION** - A few deciduous trees and tropical grasses can be seen in and around the village.

**CULTURAL SETTING :**

**POPULATION** - The village is sparsely populated. There are only 51 households and a total population of 309. Of which, 162 are males and 147 are females.



**CASTE** - The inhabitants of this village are all Karbis, belonging to the scheduled tribe.

**RELIGION** - The Karbis of this village are all Hindus, except for one Christian family. They follow the crude form of Hinduism. They do not worship any idol nor do they have any temple or shrines. They believe in one Almighty God, the Creator of the World. They also believe in the plurality of gods and for the appeasement of them sacrifice of poultry and animals are done.

**LANGUAGE** - The Karbis have their own tribal dialect and the number of speakers of this dialect is found to be more here. However, Assamese is principal lingua franca.

**LITERACY** - The literacy rate of this village is not available.

**TRANSPORT AND COMMUNICATION** - The village is easily accessible, being located near the NH-36. The road leading to the village is metalled upto a certain distance, beyond which, the road is unmetalled but motorable till the river in the north. A foot-path in the north-west leads to the neighbouring villages across the river.

A post office is available within a distance of 2 kms. but telephone and telegraph facilities are not found here. These are available at Thanza, 8 kms. away from the village.

**MEDICAL** - There is one Primary Health Centre located at a distance of 2 kms. The villagers go there for medical treatment.





**WATER SUPPLY** - Drinking water facilities are provided by the Public Health Centre. There is a water tank at a distance of 1 km. and the villagers go and collect it from there. Besides, there are 2 wells in the village which also serve for drinking water and other purposes.

**ELECTRICITY** - The village is electrified but only three families have electricity in their houses. The others are not able to afford it.

**MARKET** - There is no market area here. The nearest market is at Manza 18 kms. away. However, there is one grocery shop and one Consumer's Retail outlet, which cater to the need of the people.

**EDUCATIONAL INSTITUTIONS** - There are no schools in this village. The village children attend schools at Mohendijua, 2 kms. away. The affluent families send their children to schools in either Manza, or Diphu Towns.

**ECONOMY** - The villagers are mostly agriculturists and only a few are engaged in government services and others. Different crops are cultivated here and among which paddy is the dominant crop. It is cultivated in the low lying areas. Other crops like sesame, maize, yam, tapioca, etc. are grown on the hill slopes.

The women-folk are found to be engaged in both household and agricultural activities. Household activities like weaving, preparing rice beer, rearing silk worms, etc. are done by most of the women-folk. However, these are done



for domestic consumption only: Commercial farming is not done here.

VILLAGE : BARMEN PHANGCHO  
BLOCK : LUMBAJONG  
DISTRICT : KARBI ANGLONG

#### PHYSICAL SETTING :

**LOCATION** - Barmen Phangcho village falls under Lumbajong Development Block of Karbi Anglong District. It is situated 35 kms. south-west of Diphu, the District Headquarter, and about 30 kms. from Lunding.

**RELIEF** - The area is characterised by low undulating hills, and the village is situated atop a small hillock.

**CLIMATE** - The climate of the area is controlled by seasonal winds as in other parts of the region. It receives sufficient rainfall and the temperature is warm and wet during summers and cold and dry during winters.

**RIVERS** - There are no rivers passing through the area. Only a stream known as Langfer nala is found in the north-west of the village.

**NATURAL VEGETATION** - Natural vegetation is not seen much here. Only a few deciduous trees and tropical grasses are found here. Jhum cultivation is done on the hill slopes, so most of it are devoid of any natural vegetation.



#### **CULTURAL SETTING :**

**POPULATION** - There are 50 households in the village and the total population is 316 of which 182 are males and 134 are females.

**CASTE** - The inhabitants of this village are Karbis, belonging to the scheduled tribe. Other castes / communities are not found here.

**RELIGION** - The Karbis of this village are Hindus. They follow the crude form of Hinduism. They believe in the plurality of gods and for the appeasement of them, poultry and animals are sacrificed.

**LANGUAGE** - The people of this village speak Karbi language and a few can speak Assamese language.

**LITERACY** - Literacy is very low here. Out of the total population, only around 105 ie. 33-23% are found to be literates. Of which 69 ie. 63.71% are males and 36 ie. 34.29% are females.

**TRANSPORT AND COMMUNICATION** - The village is not easy of access. The nearest pucca road is at a distance of 3 kms. and there are only 4 foot-paths leading to the settlements. The pucca road is an unimportant road of the area and so although it is motorable, bus services are not available on this route. The road leads to Barlangfer railway station towards the south and towards the north, it leads to Barlangfer Forest Beat Office, where it meets the Diphu-



Lunding road. There is a bus stop here and the villagers can avail bus services from here only.

A post office is available within a distance of 3 kms. at Borlangfer. Other means of communication are not found here.

**MEDICAL** - Medical facilities are available at Borlangfer, 3 kms. away from the village. There is one dispensary there and the villagers go there for medical treatment.

**WATER SUPPLY** - Drinking water facilities in the village have been provided by the PHE department through taps. Besides, there are three wells in the village which serve for all purposes.

**MARKET** - There is a market area at Borlangfer, 3 kms. away where a few shops are available.

**ELECTRICITY** - Electricity is available in the village but only a few families are able to afford it.

**EDUCATIONAL INSTITUTIONS** - There are no schools in the village, but Borlangfer Primary and Middle schools are available within 1 km. The children of this village attend these schools.

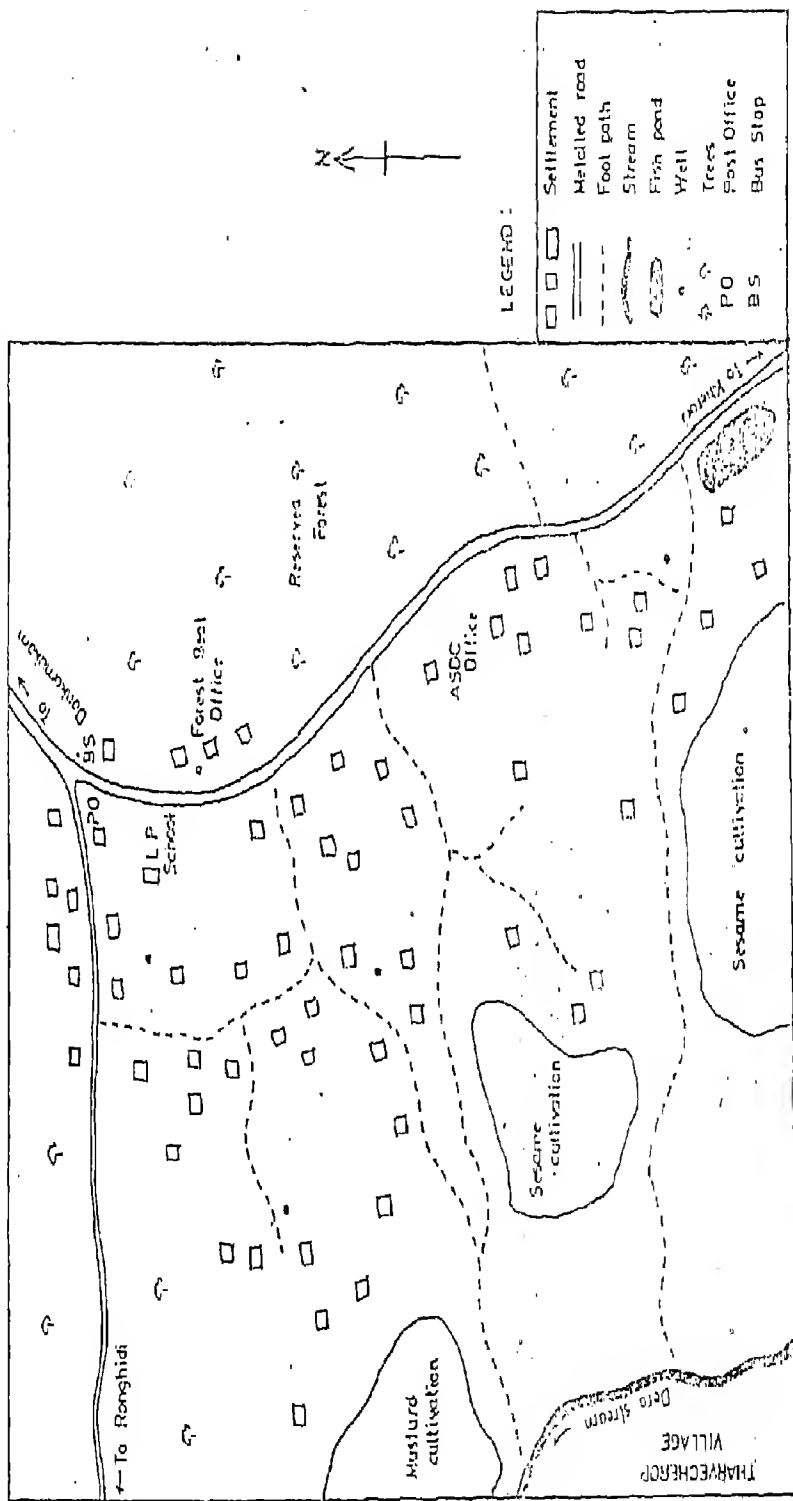
**ECONOMY** - The inhabitants of this village are mostly agriculturists. They cultivate different crops like sesame, yam, maize, tapioca, pumpkin, chillies, papaya, etc. Paddy cultivation is done in the low lying areas wherever available.





RONGKHANG DEV. BLOCK  
**DEURI TINALI VILLAGE**  
 KARBI ANGLONG DISTRICT

(NOT TO THE SCALE)





The villagers also rear animals like pigs and goats, and poultry. But these are mostly raised for domestic consumption and for performing religious rites.

The women-folk are found to be engaged in household activities like weaving, rearing silk-worms, etc. These are also not done for commercial purpose but for domestic consumption only.

Some of the villagers, are still below subsistence level. These are 'food gatherers' and they earn their living by selling vegetables, etc. which they gather from the forest.

People engaged in government services and other services are not found here.

VILLAGE : DEURI TINALI (BORMON)  
BLOCK : RONGKhang  
DISTRICT : KARBI ANGLONG

#### PHYSICAL SETTING :

LOCATION - Deuri Tinali village falls under Rongkhang Development Block of Karbi Anglong District. It is situated in the eastern part of the Block and is located at a distance of about 28 kms. south-east of Donkamukam, the Block Headquarter. The village lies on the Donka-Kheroni road and has a total geographical area of about 3 sq. km. approximately.



**RELIEF** - The village lies on an undulating plain area. It is surrounded by low hillocks on all sides except on the east which is covered by thick forest.

**CLIMATE** - The area receives less but sufficient rainfall throughout the year.

Summers are hot and wet, while winters are cold and dry.

**RIVERS** - A small stream known as Dera stream flows through the area from the south-west. It joins river Kolonga in the north and flows together towards east.

**NATURAL VEGETATION** - As the area receives sufficient rainfall, thick vegetational cover is seen all round the village, but on the hill slopes where jhum cultivation is done, vegetation is found to be absent.

Mostly deciduous trees and tropical grasses like bamboos, etc. are found here.

#### **CULTURAL SETTING :**

**POPULATION** - The village is sparsely populated. There are 54 households and out of which, 49 households are headed by males and only 5 are headed by females.

Total population of the village as per 1991 Census report is 556, out of which, 289 are males and 267 are females.

**CASTE** - The village is dominated by the Karbi tribes. Out of the 54 households, 48 are Karbis, 2 Nepalis, 1 Assamese, 1 Bengali and 2 Bihari families.



**RELIGION** - Hindu is the dominant religion here. Only two families, belonging to the Karbi tribe, are Christians here. Most of the Karbi in this village follow the crude form of Hinduism. They do not worship any idol but believe in "aining Richo Assam" (god and King of Heaven). They also believe in the plurality of gods and as such numerous ceremonies are performed throughout the year. For every ritual ceremony, sacrifice of either poultry or animals, or sometimes both are done to appease their gods.

**LANGUAGE** - The village being dominated by the Karbi tribes. Karbi language is spoken by majority of the people here. Assamese language is spoken by all communities in this village, but the number of speakers are less. Only a few Karbis can speak Assamese. However, it is the principal lingua franca.

**LITERACY** - Literacy rate is found to be very low here. Only 32 percent are literate, of which 19 percent are males and 13 percent are females.

**TRANSPORT AND COMMUNICATION** - Transport and communication is not difficult here, as the village lies on the Donka-Kheroni road, which is an important metalled road of the region. Another road of less importance meets the Donka-Kheroni road from the west on the north of the village. This road leads to Ranghidi village and the neighbouring villages. It is metalled upto a certain distance only and there are no bus services on this route.





Inside the village, only foot-paths are found. Some of these leads to the neighbouring villages on the other side of the Dera stream.

There is one post-office at the junction where the roads meet. Apart from this, no other means of communications is found here.

**MEDICAL** - Medical facilities are absent here. The villagers have to travel a distance of 20 kms. for medical treatment.

**WATER SUPPLY** - There are 4 wells in the village and the villagers use this water for all purposes. The Dera stream also serves for agricultural purpose.

**ELECTRICITY** - The village is electrified but only four families are able to afford it.

**MARKET** - There is no market here, but only 3 grocery shops and one tea stall which cater to the needs of the villagers.

**EDUCATIONAL INSTITUTIONS** - There is one Primary school in the village and one ICDS centre where around 40 children are enrolled in it. But it is not functioning well. There are no other schools in the village. The students after finishing the Primary level go to the neighbouring villages to attend Middle and High Schools.

**ECONOMY** - The inhabitants of this village are mostly agriculturists. Of the total main workers in the village, nearly 70 percent are found to be engaged in agricultural activities, 10 per cent in government services and others,



and the rest 20 per cent are engaged in household activities like weaving, brewing rice-beer, sericulture, etc.

The mode of economy is of subsistence type. The farmers produce for their own consumption. Rice is the staple food of the people here but it is cultivated by few families only because of limited cultivable land. Paddy is grown in the low-lying areas and on the hill slopes crops like sesame, maize, vegetables like pumpkin, yam, chillies, sweet potato, etc. are grown. Besides these, areca palms, betel vines, pineapples, bananas, lemons, etc. are also grown.

Pisciculture is also done by one family. The fish is marketed and consumed locally.

Silk-worms are reared for domestic consumption only.

Rice beer is prepared mostly by the women-folk and it is usually prepared for ritual ceremonies and for other occasions too.

Pigs and poultry are also mostly raised for domestic consumption or for any ritual purposes.

VILLAGE : NORTH HONGKRAM  
BLOCK : RONGKHANG  
DISTRICT : KARBI ANGLONG

#### PHYSICAL SETTING :

LOCATION - Village North Hongkram falls under Rongkhang Development Block of Karbi Anglong district. It is situated in the north-west corner of the Block and is located at a



distance of about 20 kms. north-west of Donkamukam, the Block Headquarter.

The village is bounded on the north-west by Nagaon District and the river Karbi Langpi (Borpani) flowing through the area, acts as a natural boundary between this village and Nagaon District.

**RELIEF** - The village lies on a flat plain area on the banks of river Karbi Langpi (Borpani), and is surrounded by vast cultivable land.

**CLIMATE** - The village enjoys a moderate climate. It receives sufficient rainfall during monsoons, and the temperature is hot and wet during the summer months and cold and dry during the winter months.

**RIVERS** - Karbi Langpi (Borpani), an important tributary of river Kopili, flows through the area from the south-west. It flows north-wards where it joins kopili.

The river is navigable and most of the villagers and traders from Nagaon district and other areas transport their goods by boats.

**NATURAL VEGETATION** - Natural vegetation is not seen much in this village. Most of it has been cleared and made available for cultivation. Deciduous trees and tropical grasses are found here. There are marshy land in small patches near the river in which tall grasses are found.



#### **CULTURAL SETTING :**

**POPULATION** - The village has a total population of around 843, of which 471 are males and 372 are females.

**CASTE** - The village is dominated by Karbi tribe, followed by Bihari, Bengali, Nepali and Assamese. Of the total population of the village, around 95 per cent belong to the scheduled tribes and the rest belong to scheduled castes and other backward communities.

**RELIGION** - The Karbis of this village are Christians i.e. 95 percent of the total population. Four per cent are Hindu and one per cent Muslims.

**LANGUAGE** - Being dominated by the Karbi tribe, Karbi language is spoken by majority of the people in this village, followed by Assamese language. Bengali and Hindi dialects are also spoken here but the number of speakers are very few. However, Assamese is the principal lingua franca here.

**LITERACY** - Literacy rate is very low here. Out of the total population, only 35.8 per cent are literates. Of which 63.75 percent are males and 34.25 percent are females.

**TRANSPORT AND COMMUNICATION** - The village is linked by one metalled road passing through it. The road is motorable but there are no bus services. Nearest bus stop is at a distance of about 12 kms. The villagers have to cover the distance on foot to avail it. Bus service in the village is available only on market days i.e. Saturdays.





Inside the village, only foot-paths and in some, cart tracks are found. The river Karbi Langpi is navigable and the inhabitants of the village and the neighbouring villages transport good and commodities by boats.

There is one Post-office in the market area and a few shops which cater to the needs of the inhabitants.

**MEDICAL** - Medical facilities in the village are absent at present. One 32-bedded hospital is under construction near the market area, which is expected to bring some improvement to the health and sanitation problem of the village and the neighbouring areas.

**WATER SUPPLY** - There are 3 pucca wells and around 5 kutcha wells in the village. The water is used for drinking as well as for other purposes. The water from the river is used only for agricultural and washing purposes.

**ELECTRICITY** - The village is electrified but only three families of the Karbi tribe have electricity in their houses. The others are not able to afford it.

**EDUCATIONAL INSTITUTIONS** - There is one Assamese Medium Primary School (Govt.) and one English Medium School (Private) in the village. Apart from these two schools, no other schools are found here. For further studies, the students have to travel a distance of about 7-8 kms. on foot.

**ECONOMY** - The inhabitants of this village are mostly agriculturists and only a few are engaged in other



activities. Persons working in Government services and other services are six only. The traders are mostly Bengalis, Biharis, Nepalis and Assamese. Among the Karbis, some are found to be engaged in household activities like weaving and silk-worm rearing. There are, actually, part-time activities and are done mostly by the women-folk, for domestic consumption only.

Different crops are cultivated here, among which paddy is the dominant crop followed by Areca palms and other horticultural crops like pineapple, lemon, orange, mustard, sesame, mango, banana etc.

The fertile soil cover of the area supports the growth of different crops. However, the yield is low, because of the inefficient method of cultivation. And most of the time, crops are washed away by floods, which is a regular phenomenon here.

Beside agriculture, fishing is another activity of the villagers. The Karbis mostly do it for their own domestic consumption but the Bengalis, Biharis and others, do fishing to earn their livelihood.

Comparatively, the Karbis living in Pharkoagchihi (South-western part) area, are more affluent than those living in Kuthor Bangla (North-eastern part) area. The economic condition in Kuthor Bangla is not good. Majority of them still live below subsistence level.



VILLAGE : RONGHIDI  
BLOCK : RONGKHANG  
DISTRICT : KARBI ANGLONG

#### PHYSICAL SETTING :

LOCATION - Village Ronghidi falls under Rongkhang Development Block of Karbi Anglong District. It is situated in the southern part of the Block and is located at a distance of about 40 kms. south of Donkamukam, the Block Headquarter.

RELIEF - The area is characterised by undulating hills, with gentle slopes and narrow elongated valleys.

CLIMATE - The area has a congenial climate. It receives sufficient rainfall throughout the year. Summers are warm and wet, while winters are cold and dry.

RIVERS - There are no rivers passing through this village, but there is one stream, known as 'Anglong' flowing through the area from the south. It flows down towards north-west where it meets other streams of the region.

NATURAL VEGETATION - Deciduous trees and tropical grasses are seen around this area. However, most of the hills are devoid of any trees as a result of 'Jhuming'.

#### CULTURAL SETTING :

POPULATION - The village has a total population of around 417 persons, of which 200 are males and 217 are females.



**CASTE** - Total households in the village is 46 and the inhabitants are all Karbis, who belong to the scheduled tribe.

**RELIGION** - The Karbis of this village are Hindus. They follow the crude form of Hinduism. They neither worship any idol nor do they have any temples or shrines. They believe in god almighty, the Creator of the World, whom they call "Sining Recho Assam". They also believe in the plurality of gods and to appease them, poultry and animals are sacrificed.

**LANGUAGE** - Karbi is the only language spoken here.

**LITERACY** - The village has a low literacy rate. Out of the total population, only 162 ie. 38.85% are found to be literates, of which 91 ie. 56.17% are males and 71 ie. 43.83% are females.

**TRANSPORT AND COMMUNICATION** - Means of transport and communication is not well developed here. The reason may be due to the isolated location and rugged topography of the area. There is one unmetalled road passing through the village but hardly any vehicle passes through it. The road leads to Hamren Town, the sub-divisional Headquarter of the district, in the south-west, and to Deuri Tinall village in the north-east.

The village lacks in Post and Telegraph facilities. These are available at a distance beyond 15 kms.





Other means of transport and communications are also absent here.

**MEDICAL** - Medical facilities are also not available here. The villagers solely depend on herbal medicine and perform various religious rites. They sacrifice poultry and animals to appease the god(s) associated with the disease.

**WATER SUPPLY** - There are three pucca wells in the village and the villagers use the water for drinking as well as for other purposes. Besides, there is a tank in the village where rain water and surface flow is stored for irrigation of the paddy fields.

**ELECTRICITY** - The village is not electrified.

**EDUCATIONAL INSTITUTIONS** - There is one Primary and one Middle School in the village. For further studies, the students have to go either to Hamren Town or to Baithalangoo. But only a few are able to do it.

**ECONOMY** - Agriculture is the mainstay of the people of this village. They grow different crops and among which, paddy is the dominant crop. It is cultivated in the low lying areas. On the hill slopes, jhum cultivation of mixed crops like maize, sesame, tapioca, pumpkin, chillies and other vegetables are grown. Some have adopted the method of terrace cultivation.

Besides this, a few are found to be engaged in other activities like hunting and gathering, fishing, household industries (weaving and handicrafts), government services and others.



The women-folk are mostly found to be engaged in weaving, brewing rice beer, etc.

On the whole, the mode of economy is of subsistence type. They produce for domestic consumption only.

VILLAGE : BAITHALANGSO  
BLOCK : RONGKHANG  
DISTRICT : KARBI ANGLONG

**PHYSICAL SETTING :**

**LOCATION** - Baithalangso village falls under Rongkhang Development Block of Karbi Anglong District. It is situated on the Banks of river Langpi (Borpani) and is about 20 kms. away from Hamren, the sub-divisional Headquarter of the district, and about 16 kms. away from Dunkamukom, the Block Headquarter.

**RELIEF** - This area has a blend of hills and plains. The southern part is hilly, while the northern part is a plain area, lying on the banks of river Langpi (Borpani).

**CLIMATE** - As the area has a blend of hills and plains, climatic variations is also found here. The northern part is warmer than the southern part. The southern part has a congenial climate.

The whole area receives sufficient rainfall and the temperature is warm and wet during summer, and cold and dry during winter.

**RIVERS** - There is one river known as River Langpi (Borpani) flowing in the north. It is an important tributary of river



Kopili and has its source in the Jaintia hills. In the south, numerous small streams flowing down from the Tika hills are found.

**NATURAL VEGETATION** - Vegetational cover is found to be more in the south. In the north, only a few deciduous trees and tropical grasses are found.

#### **CULTURAL SETTING :**

**POPULATION** - The village is densely populated as compared to other villages of the district. The total population as per 1992 Census is 1416, of which 799 are males and 617 are females.

**CASTE** - Out of the total population, 505 are scheduled tribes, 55 are scheduled castes and the rest 856 belong to other backward communities and others.

**RELIGION** - Hindu is the dominant religion in this village, followed by Christians. Some of the Karbis follow the crude form of Hinduism. They believe in one almighty god, the creator of the world, whom they call "Hempher Anom". They also believe in the plurality of gods and they sacrifice poultry and animals to appease them. Use of rice beer is indispensable in this society. It is used in every religious rites and on all occasions.

**LANGUAGE** - The speakers of Karbi language is found to be more in this village. Other languages spoken here are Bengali, Assamese, Jiuwa, Nepali, Bihari, etc. The number of



speakers of these languages are very few. However, Assamese is the lingua franca.

**LITERACY** - Literacy rate is found to be high in this village. Out of the total population, 952 ie. around 67.23 per cent, are found to be literates. Of which, 562 ie. 59.03 percent are males and 390 ie. 40.97 percent are females.

**TRANSPORT AND COMMUNICATION** - Means of transport and communication is well developed here as compared to other villages in the district. Metalled and unmetalled roads radiate, more or less, in all directions from this village, in the north-west corner. There are three metalled roads - one leads to Donkamukam in the east, another leads to Nagzon in the north and the other road leads to Hamren in the south. The unmetalled road lead to Lengri village in the north-west.

The northern half of the village has better communication facilities than the southern half. Except for the metalled road leading to Hamren, the southern half has no means of communication. There are only foot-paths leading to the settlements in the south.

There is a Post office in the village but no telephone and telegraph facilities. These are available at a distance of 17 kms.

Beside these, other means of communications are not found here.





**MEDICAL** - There is a hospital in the village which provides medical facilities to the inhabitants of this village and to those of the neighbouring villages.

**WATER SUPPLY** - Wells, tube wells and springs are the important means of water supply both for drinking and other purposes. Wells and tube wells are found in the north over the plain area and in the south over the hilly area, springs are found.

**MARKET** - There is a market area in the north-west corner of the village. A big weekly market is held here every Wednesday.

**ELECTRICITY** - The village is electrified and most of the households in the northern half have electric connections. But in the southern half, except for 2-3 households, no one has electricity in their houses.

**EDUCATIONAL INSTITUTIONS** - The village has a good number of educational institutions. There are two Primary schools, one located in the north and the other in the south, one Middle school, one High School and one Higher Secondary School.

Children from this village and also from other villages come and attend schools here.

**ECONOMY** - Agriculture is the mainstay of the people of this village. The plain area in the north has a fertile soil cover and has extensive cultivable land. But in the south, cultivable land is limited and is found in small patches.



The ground is rocky in this part and nothing much can be grown.

The farmers grow different crops like paddy, sesame, mustard, maize, tapioca, areca palms, betel vines, pineapple, lemons, oranges, yams, etc. Paddy is the dominant crop here and it is cultivated extensively especially in the northern part. Mustard and other vegetables are also grown extensively along the banks of the river. Over the hilly area in the south, areca palms, pineapples, oranges, lemons, etc. are grown.

Some people are found to be engaged in other activities like silk-worm rearing, weaving, rice-beer making etc. These are done mostly for domestic consumption.

A few are found to be engaged in govt. services as teachers, clerks, nurses, chowkidars, and other services.



## CHAPTER V

### PART A

#### ANALYSIS OF THE SCHEDULES

##### 1. ANALYSIS OF THE SCHEDULES

In the district of Karbi Anglong, 2 blocks - Lumbajong and Rongkhang - were selected with 4 villages from each of them for the study. Findings of the analysis done on the basis of data collected from the households of these eight villages will be treated as representative of the district as a whole since stratified sampling method was adopted in selecting the villages.

The villages were found to be inhabited mainly by Schedule Tribe and OBC population with small numbers of households. Most of the people are Hindu or Christian.

The number and percentage of respondents for each item are shown in the form of statements in order to give a full picture of the perspective sought to be elicited through different aspects of the schedules.

##### STATEMENT - (1)

Distribution of Household/Respondents according to Caste.

SC		ST		OBC		OTHERS		TOTAL
N	%	N	%	N	%	N	%	
1	0.4%	8	2.98%	290	90.3%	18	6.9%	277



From the above table it is seen that 90.3% population of the surveyed villages belongs to OBC while SC population in these villages is minimum being 0.4%. The ST population is also not very high it being 2.9% only.

STATEMENT - (2)

Distribution according to Religion

Hindu		Muslim		Christian		Total
N	%	N	%	N	%	
238	88.9%	7	2.5%	32	11.6%	277

On the basis of religion, most of the population covered under survey are hindus, being 86%. While the second large religious groups is sikh (11.6%). Muslims occupies 2.5% only.

STATEMENT - (3)

Distribution according to Mother Tongue

Assamese		Bengali		Nepali		Karbi		Total
N	%	N	%	N	%	N	%	
45	16.2%	12	4.3%	1	0.4%	219	79.1%	277

'Bodo' is the main language in these village. 79% speak Bodo. Next main language is Assamese. There are Bengali and Nepali speaking population also.





## STATEMENT - (4)

Distribution according to Source of Drinking Water

Tape		Tuba		Well		River		Total
N	%	N	%	N	%	N	%	
47	17.0%	21	7.6%	15	5.4%	131	47.3%	277

For almost half of the population (47.3%) surveyed, source of drinking water is the river. 17% of the population use tap water. The rest of the population use water from well or tubewell.

## STATEMENT - (5)

Distribution according to distance from Source of Drinking Water.

Close		0.5 Km.		1Km.		Total
N	%	N	%	N	%	
212	76.5%	63	22.7%	1	0.4%	277

As is seen from the table, almost none has to fetch water from a distance.

## STATEMENT - (6)

Distribution according to Fuel used.

Wood		Total
N	%	
277	100%	277



All the population depend upon wood as fuel. Being a hill wood is available there - this may be a cause.

STATEMENT : (7)

Distribution according to Availability of Electricity.

YES		NO		TOTAL
N	%	N	%	
16	5.8%	261	94.2%	277

Majority of the population are deprived of using electricity facilities. Lack of electricity. Only 16 families have the facility of using electricity facility indicates a poor quality of life in these villages.

STATEMENT : (8)

Distribution according to Availability of Drainage.

GOOD		POOR		TOTAL
N	%	N	%	
24	8.7%	253	91.3%	277

Drainage system is poor in the villages. It suggests no body's public health sector or community seems concerned.

STATEMENT : (9)

Distribution of Household according to Availability of Toilet Facility.

PUBLIC		PRIVATE		TOTAL
N	%	N	%	
23	8.3%	254	91.7%	277



The bulk of the households have access to private toilet facilities while public facilities are scarce.

#### STATEMENT 10

Distribution of Population according to Age

0-5		6-14		15-21		22-40		41-60		60+		TOTAL
N	%	N	%	N	%	N	%	N	%	N	%	
148	11.1%	582	43.6%	120	9.0%	302	22.6%	159	11.9%	23	1.7%	1334

The 6-14 age group constitutes 43.6% of the population in the households, 22.6% are in the age group 22-40. There are only 1.7% population above the age 60.

#### STATEMENT - (11)

Distribution of Population according to Sex

Male		Female		Total	
N	%	N	%	N	%
622	46.6%	700	53.1%	4	0.3%
				1334	

Percentage of female population is slightly bigger than that of male population. The percentage of female is 53.1%.

#### STATEMENT - (12)

Distribution of Population according to Educational Level.

Illiterate		Primary		Middle		Sec.		H.Sec.		Grad.		Tech.		Total
N	%	N	%	N	%	N	%	N	%	N	%	N	%	
140	10.5%	737	55.2%	340	25.5%	78	5.8%	33	2.5%	5	0.4%	10.11%		1334



For those than half of the total population (55.2%) educational level is primary schooling. 9.8% are having secondary education. The percentage of illiterate parents is to the extent of 10.5%.

STATEMENT - (13)

Distribution according to Occupation

Culti- water		Aggri- culture		Lab Dairy		Min.	Manuf.	Const.	Comm.	Others	Total					
N	%	N	%	N	%	N	%	N	%	N	%					
1043	78.2%	91	6.8%	13	1.0%	17	1.3%	1	0.1%	3	0.2%	9	0.7%	4	0.3%	1334

Majority of the population (78.2%) engaged in cultivation. Agricultural labours form the next highest group ie. 6.8% of the village population.

STATEMENT - (14)

Distribution according to Girls Educational Aspiration

Primary		Middle		Sec.		H.Sec.		Grad.		P.Grad.				Total
N	%	N	%	N	%	N	%	N	%	N	%	N	%	
126	45.5%	3	1.1%	33	11.9%	14	5.1%	55	19.9%	31	11.2%	15	5.4%	277

The majority (45.5%) of the respondents aspire completion of Primary education. 20% of the respondents aspire degree (graduation) for their girl child.





## STATEMENT - (15)

Distribution according to Girls Occupational Aspiration

Teaching		Doctor		Police		H.Wife		Service		Engin.		Others		Total
N	%	N	%	N	%	N	%	N	%	N	%	N	%	
148	53.4%	69	24.9%	18	6.5%	10	3.6%	2	0.7%	22	7.9%	8	2.9%	277

53.4% of the respondents aspire that their girls to be teachers and 24.9% aspire to be doctor, 8% to be engineer.

## STATEMENT - (16)

Distribution of Boys Educational Aspiration

Primary		Middle		Secun.		H.Sec.		Grad.		P.Grad.		Total
N	%	N	%	N	%	N	%	N	%	N	%	
95	34.3%	27	9.7%	17	6.1%	68	24.5%	55	19.9%	15	5.4%	277

34.3% of the respondents would like their boys educated upto the primary level. 24.5% upto Higher Secondary and 20% upto the Graduate level.

## STATEMENT - (17)

Distribution of Population according to Boys Occupational Aspiration

Teaching		Doctor		Police		Tailor		Govt. Service		Engineering		Other		Total
N	%	N	%	N	%	N	%	N	%	N	%	N	%	
113	40.8%	37	13.4%	29	10.5%	7	2.5%	66	23.8%	17	6.1%	8	2.9%	277



The Occupation aspiration of the boys shows that they concentrate on teaching followed by government service i.e 23.8%, next in order is the profession of doctor ie 13.4%, police 10.5%.

#### STATEMENT - (18)

##### Main Reason for Continuing Education

Reasons	Yes		Rank
	No/	Percentate	
1. Sound Economic condition	113	40.8%	2
2. Parental Education	56	20.2%	9
3. Parental Motivation	149	53.8%	1
4. Parental support for fee	71	25.6%	4
5. Parental support for books	76	27.4%	3
6. Parental support for food	63	22.7%	6.5
7. Creating space & time	58	20.9%	8
8. Parental Academic support	63	22.7%	6.5
9. Motivation of girl child	65	23.5%	5

For continuing education of the girl child, parental motivation, sound economic condition, parental support for books etc., motivation of the girl child are found to be significant.



## STATEMENT - (19)

## 20. Parental Perception on reasons for dropping out of girls from school

Reasons	Number	YES % of total respondents	Rank
1. Inability of parents to pay extra tuition fee/fund	28	10.1%	11.5
2. Inability of parents to provide clothes and shoes	32	11.6%	10
3. Inability of parents to provide books	41	14.8%	9
4. Inability of parents to provide stationery	28	10.1%	11.5
5. Inability of parents to provide food and medicines	26	9.4%	13
6. Helping parents in occupation	23	8.3%	14
7. Engaged in remunerative employment	18	6.5%	15
8. Domestic work	101	36.5%	5
9. Care of siblings	73	26.4%	7
10. Absence of support services viz. Anganwadi, Balwadi, creches	9	3.2%	19
11. Early marriage	10	3.6%	18
12. Social taboo on onset of puberty	19	6.9%	15
13. Parental lack of motivation	61	22.0%	8
14. Parental illiteracy	75	27.1%	6
15. Lack of academic support/help from parents/family members/others	7	2.5%	20.5
16. School far away	7	2.5%	20.5
17. Un-attractive school environment	5	1.8%	22
18. Unsuitable school timings	277	100.0%	2.5
19. Lack of relevance of curriculum	277	100.0%	2.5



20. No women teachers	1	0.4%	26
21. Lack of relevance of curriculum	277	100.0%	2.5
22. Teachers negative attitude	277	100.0%	2.5
23. Failure	14	5.1%	17
24. Illness of family members	3	1.1%	23
25. Own illness	2	0.7%	24.5
26. Any other	2	0.7%	24.5
Total Number			

The following five are found to be the major reasons in order of their significance for dropping out of girls :

1. Unsuitable school timing .
2. Lack of relevance of curriculum
3. Lack of seperate school
4. Teachers negative attitude
5. Domestic work.

#### STATEMENT - (20)

#### 21. Parental Perception on reasons for Non-Enrolment of Girls in Schools

Reasons	Number	YES % of total respondents	Rank
1. Inability of parents to pay extra tuition fee/fund	39	14.1%	9
2. Inability of parents to provide clothes and shoes	43	15.5%	6
3. Inability of parents to provide books	40	14.4%	8
4. Inability of parents to provide stationery	38	13.7%	10
5. Inability of parents to provide food and medicines	41	14.8%	7
6. Helping parents in occupation			
7. Engaged in remunerative employment	17	6.1%	11
8. Domestic work	117	42.2%	2
9. Care of siblings	78	28.2%	5





10. Parents lack of motivation	103	37.2%	3
11. Parents illiteracy	98	39.4%	4
12. Non-availability of school/NFE Centre close to habitation	3	1.1%	13
13. Un-suitable school timings	277	100.0%	1
14. No women teachers	1	0.4%	15
15. No separate school for girls	1	0.4%	15
16. Lack of support services such as Anganwadies, Balwadis, Creches	11	4.0%	12
17. Cultural factors such as early marriage, social taboos and customs, segregation of women, purdah etc.	1	0.4%	15
18. Any other			

Total Number

First five cause for Non-Enrolment are :

1. Unsuitable school timing
2. Domestic work
3. Lack of Parental motivation
4. Parental illiteracy and
5. Care of siblings.

#### STATEMENT - (21)

Reasons for Non-Attendance

Sl.No.	Reasons	Yes		
		No	P.C.	Rank
1.	Domestic work	53	19.1%	1
2.	Care of siblings	18	6.5%	2
3.	Illness of family members	2	0.7%	5
4.	Own illness	8	2.9%	3
5.	School far away	7	2.5%	4

In order of significance the finding are listed below.

1. Domestic work
2. Care of siblings
3. Own illness are main three causes responsible for non-attendance in school by the girl child.



## STATEMENT - (22)

## 26. Parental Perception on Utility of Girls Education

Utility	Number	Percentage	Rank
1. Develops a positive self image and confidence among girls	152	54.9%	2
2. Prepares girls for economic contribution	221	79.8%	1
3. Can improve health and nutritional status of children and other family members	103	37.2%	4
4. Will ensure education of future generations	140	50.5%	3
5. Will make girls and women aware of their rights	71	25.6%	5
6. Helps raise age at marriage and reduce maternal, infant and child mortality	50	18.1%	6
7. Helps in reducing the family size	36	13.0%	8
8. Will prepare girls for leadership roles in society	44	15.9%	7
9. Will prepare girls for participation and decision making process in all walks of life e.g. family panchayats, municipalities and legislature	24	8.7%	9
10. Any other			
11. Total Number	227		

Nearly 80% of the respondents agree that girls education prepare them for economic contribution, 95% believe that girls education helps in developing a positive self image and confidence among girls. The respondents also saw that it will ensure education for future generations.

## STATEMENT - (23)

## 27. Parental Perception on Gender Equality

YES				
Sl.No.	Indicators	No.	P.C.	Rank
1.	Girls and boys need equal education	250	90.3%	4
2.	Both need to be given equal amount of food	275	99.3%	1



3. Both need to be given equal health care and medical attention when needed	273	98.6%	2
4. Both can be assigned same duties / responsibilities	207	74.7%	8
5. Both should be given the same freedom	189	68.2%	9
6. Both should be given equal time to play	254	91.7%	3
7. Both can perform all tasks equally well	182	65.7%	11
8. Both can have similar occupations	185	66.8%	10
9. Both have same intelligence and abilities	134	48.4%	13
10. Men and women should be paid equal wages for equal work	239	86.3%	5.5
11. Husband and wife should take all decisions jointly	212	76.5%	7
12. Household work must be shared by all members of the household	239	86.3%	5.5
13. Assets of the family should be registered in joint names of husband and wife.	135	48.7%	12
14. Total Number			

For gender equality, 99% agrees that girls need equal food, and health care and medical attention, 91% agrees for equal time to play and 90% agree that girls need equal education.

## 2. ANALYSIS OF DROP-OUT GIRL SCHEDULE :

### STATEMENT : 1

In the district of Kabri Anglong, altogether 28 girls were interviewed. The distribution of the girls according to age-group in

AGE-GROUP	NO. OF GIRLS	Percentage
6 - 8	NIL	0
9 - 11	4	14.3
12 - 14	15	53.6
15 +	9	32.1

### STATEMENT - 2

Distribution of the drop-out girls according to class from which they dropped-out.



Class	No. of Girls	Percentage
1st Standard	4	+ 14.3
2nd "	3	+ 10.7
3rd "	6	21.4
4th "	3	10.7
5th "	2	7.1
6th "	1	3.6
7th "	2	7.1
8th "	3	10.7

STATEMENT - 3

Year of leaving school

88-89	17 ( 60.7%)
90-91	3 ( 10.7%)
92-93	8 (28.6%)
93-94	0
TOTAL	28 (100%)

STATEMENT 4 :

Out of 28 drop-out girls, 20 (71.4%) wanted to Continue their education in school while the remaining 8 girls do not want to continue education.

STATEMENT 5 :

20 Parents (71.4%) would like their children going to school, while the rest did not respond.





Class	No. of Girls	Percentage
1st Standard	4	+ 14.3
2nd "	3	+ 10.7
3rd "	6	21.4
4th "	3	10.7
5th "	2	7.1
6th "	1	3.6
7th "	2	7.1
8th "	3	10.7

STATEMENT - 3

Year of leaving school

88-89	17 ( 60.7%)
90-91	3 ( 10.7%)
92-93	8 (28.6%)
93-94	0
TOTAL	28 (100%)

STATEMENT 4 :

Out of 28 drop-out girls, 20 (71.4%) wanted to Continue their education in school while the remaining 8 girls do not want to continue education.

STATEMENT 5 :

20 Parents (71.4%) would like their children going to school, while the rest did not respond.



STATEMENT 6 :

27 Girl liked school  
27 Girl like teacher  
and 24 enjoyed learning

The above statement clearly indicates that drop-out girls of this district do not depend upon school and the teachers.

Statement - 7 : A

The following table show the number of girls against the subject, favourable to them.

Mother Tongue	-	3	Science	-	10
English	-	1	Social Studies	-	1
Maths	-	4	Others	-	8

B : Number of girls shown against the subject they found difficult.

Mother Tongue	-	5	Social Science	-	1
English	-	1	Sanskrit	-	2
Maths	-	3	Others	-	3
Science	-	11			

Statement - 8

But out of 28 drop out girls 14 ie (50%) got help from their teachers when they had sought it.

Around 23 girls ie (82%) find it difficult to in doing home work allotted to them.

Statement - 9

Distance from House to school.

Distance in Km.	-	No. of girls
Less than 2 km.	-	19 (67.9%)
Less than 3 km.	-	1 (3.6%)



Less than 4 km.	-	1 ( " )
Less than 5 km.	-	4 (14.3%)
and 5 km. & above	-	3 (10.7%)

Statement - 10

Twenty three girls are attended school by foot, one by cycle and four girls by bus.

Statement - 11

Around ten girl failed in school

Statement - 12

Reasons for dropping out :

Causes	No. of girls	Percent-	Rank tage
1. Inability of Parents to provide fee	15	53.6	23
2. Inability of Parents to provide clothes	16	57.1	21
3. Inability of Parents to provide book etc.	18	64.3	19
4. Inability to provide stationery	20	71.4	17
5. Inability of parents to provide food & medicine	23	82.1	16
6. Helping parents in occupation	24	85.7	15
7. Engaged in Remunerative Employment	27	96.4	8.5
8. Domestic work	13	46.4	25
9. Care of siblings	16	57.1	21
10. Absence of support services	27	96.4	8.5
11. Early marriage	26	92.9	11.5
12. Social taboo	28	100.0	3.5
13. Parental lack of motivation	14	50.0	2.4
14. Parental illiteracy	16	57.1	1.21
15. Lack of academic support	25	89.3	13.5
16. School far away	25	89.3	13.5
17. Unattractive school environment	26	92.0	11.5
18. Unsuitable school timings	28	100.0	3.5
19. Lack of relevance of curriculum	28	100.0	3.5
20. No women teacher	28	100.0	3.5
21. Lack of separate school	28	100.0	3.5
22. Teachers negative attitude	28	100.0	3.5
23. Failure	19	67.9	1.8
24. Illness of family members	27	96.4	8.5
25. Own illness	27	96.4	8.5



The first 10 reasons in order of significance are found to be responsible, they are :

1. Unsuitable school timings
2. Lack of relevance of curriculum
3. Number women teacher
4. Lack of separate school
5. Teacher negative attitude
6. Engaged in Remunerative employment
7. Absence of support services
8. Illness of family members
9. Own illness
10. Unattractive school environment and early marriage.

#### Statement - 13

Nearly 19 (67.9%) girls out of twenty eight, were attending school regularly and ten of them were punctual also.

#### Statement - 14

Work done at home

Activities	Time spent (figures indicate No. of Girls)				
	1Hr.	2Hr.	3Hr.	4Hr.	5Hr.+ More
1. Fetching water	5	20	2	1	
2. Fetching fodder	10	3	14	1	
3. Care of live stock	23	1	1	3	
4. Care of siblings	11	2	3	6	6
5. Cooking	4	2	16	5	1
6. Washing and cleaning	6	15	4	2	1
7. Care of sick person	25	1	0	0	2

As is seen from the above table almost all drop-out girls had to spend 1-2 hours per day in household activities.





Statement - 15

Areas of Discrimination

Area	No. of girls	Percentage
1. Food	26	92.9
2. Medical care	28	100.0
3. Domestic work	6	21.4
4. Time for play	28	100.0
5. Negative remark	17	60.7

Discrimination is obvious in cases of Medical care & time for play. It is also distinct in case of food also.

Statement - 16

Utility of Girls Education

		Percentage	Rank
1. Develops positive self image	12	(42.9)	7
2. Prepare for economic contribution	7	(25.0)	9
3. Improve health and nutritional status	20	(71.4)	5
4. Ensure education for future generation	9	(32.1)	8
5. Helps to raise age at marriage	27	(96.4)	1.5
6. Helps reducing family size	24	(85.7)	4
7. Prepare girls for leadership role	25	(89.3)	3
8. Prepare girls for social participation	27	(96.4)	1.5
9. Creates awareness of rights	13	(46.4)	6

According to the drop-out girls utility of girls education are :

- 1) Helps to raise age at marriage
- 2) Prepare girls for social participation
- 3) Prepare girls for leadership role
- 4) Helps reducing family size.

### 3. ANALYSIS OF THE NON-ENROLLED GIRL SCHEDULE

In Karbi Anglong district altogether fifty four non-enrolled girl were interviewed. The following analysis is on the basis of the findings from these non-enrolled girls.



Statement - 1

Distribution of the non-enrolled girls according to their age-group.

Age Group	6 - 8	9 - 11	12 - 14	15 +
No. of girls	9	8	35	2
Percentage to total	16.7%	14.8%	64.8%	3.7%

It is seen from the above table that maximum no. of girls are in the age group 12-14 and almost all the girls 52 out of 54 are within the range of 6-14. Only 2 girls are in the higher age group. Hence all the girls may be easily admitted into the schools as well as NFE/AE Centres.

Statement - 2

Reasons for Non-Enrolment

Causes	No.	P.C.	Rank
1. Unable to pay fee	6	11.1	.12
2. Unable to provide cloth	16	29.6	.6
3. Unable to provide books	13	24.1	.7
4. Unable to provide stationery	9	16.7	.9
5. Unable to provide food	7	13.0	.11
6. Helping parents in occupation	12	22.2	.8
7. Engaged in remunerative work	8	14.8	.10
8. Domestic work	38	70.4	.2
9. Care of siblings	21	38.9	.5
10. Lack of parental motivation	37	68.5	.3
11. Parental illiteracy	29	53.7	.4
12. Non-availability of school	3	5.6	.13
13. Unsuitable school timing	0	-	15.5
14. No women teacher	54	100	1
15. No separate school for girls	0	-	15.5
16. Lack of support services	5	9.3	.14

From above, it is seen that number of Women Teacher, Domestic work, Lack of Parental motivation, Parental illiteracy, are the main causes responsible for non-enrollment of girls.



Though women teacher ranked first, perception of non-enrolled girls in this context is doubtful as they never been to school.

Statement - 3

Distribution according to Attendance of Girls

Yes : 37 (68.5)

No : 17 31.5

Out of 54, 37 (68.5%) girls were willing to go to school. 7 of these girls had discussed this with their parents. Parents of thirteen girls were found willing to send their daughters to school.

Statement - 4

Out of thirteen girls out of 54 are willing to go to school.

Statement - 5

Educational ability of the non-enrolled girls.

Ability to write	-	6
Ability to write name	-	6
Ability to count	-	16

All these girls learnt from their father.

Statement - 6

Programmes needed.

(1) Literacy programme	17	(31.5%)
(2) Income generating programme	41	(75.9%)
(3) Health & Nutritional programme	11	(20.4%)

The non-enrolled girls are mostly in the need of 'Income generating programmes'.



Statement - 7

Types of work done at home.

1. Fetching water	49	(91.0%)
2. Fetching fodder	32	(59.3%)
3. Care of live stock	9	(16.7%)
4. Care of siblings	24	(44.8%)
5. Cooking	36	(66.7%)
6. Washing and cleaning	46	(85.2%)
7. Care of sick person	1	(2.0%)

From the above table fetching water, washing & cleaning and cooking are the main type of work the non-enrolled girls have to do at home.

#### 4. Analysis of the Teacher Schedule

In Karbi Anglong district fiftyfive teachers were interviewed. Out of these fifty five teachers, there were eighteen male and thirtyseven female teachers.

Statement - 1

The age-wise distribution of the teachers are as follows :

	No.	Percentage
Below 21	3	5.5
21 - 31	28	50%
31 - 41	14	25.5
41 - 51	9	16.4
51 +	1	7.8

Statement - 2

Out of fiftyfive teachers, twenty were graduate and twentyeight were post-graduate degree holder.

Period of service	No.
Below 5 years	23
5 - 10 years	14
10 - 15 years	10
15 - 20 years	0





20 - 25 years	5
25 and above	3
	<hr/>
Total	59
	<hr/>

About 18 i.e (32.7%) of these teachers are trained.

Statement - 3

Distance to school	No. of teacher
Closeby	1
1 - 2 km	33
2 - 3	8
3 - 4	2
4 - 5	3
5 + km	8

Most of the teachers used cycle for their transportation, while the rest used the bus services.

Statement - 4

Reasons for Continuing Education

Reasons	No.	P.C.	Rank
1. Sound economic condition	24	43.6	2
2. Parental education	15	27.3	3
3. Parental motivation	34	61.9	1
4. Parental support for fee etc.	13	23.6	6
5. Parental support for book	14	25.5	4.5
6. Parental support for food	14	25.5	4.5
7. Parental support for space & time	12	21.8	7
8. Parental academic support	11	20.0	8
9. Self motivation of the girl child	0	0	0

Parental motivation, sound economic condition, parental education are main reasons for continuing education of the girl child.



Statement - 5

Reasons for Dropping-out

Reasons	No.	Percent	Rank tage
1. Inability to pay non-tuition dues	34	61.8	2
2. Inability to provide cloth.	32	58.2	3
3. Inability to provide books etc.	28	50.9	6
4. Inability to provide stationaries	30	54.5	5
5. Inability to provide food	31	56.4	41
6. Keeping parents in occupation	13	23.6	10
7. Engaged in remunerative work	6	10.9	17
8. Domestic work	40	72.7	1
9. Care of siblings	24	43.6	8
10. Absence of support services	8	14.5	14.5
11. Early marriage	6	10.9	17
12. Social taboo	3	5.5	20.5
13. Parental lack of motivation	24	43.6	8
14. Parental illiteracy	24	43.6	8
15. Lack of academic support	10	18.2	11.5
16. Unattractive school environment	10	18.2	11.5
17. Unsuitable school timing	0	0	0
18. Lack of relevance of curriculum	5	9.1	19
19. No. women teacher	2	3.6	22
20. Lack of separate school	0	0	0
21. Teachers negative attitude	3	5.5	20.5
22. Failure	8	14.5	14.5
23. Illness of family members	0	0	0
24. Own illness	6	10.9	17
25. School far away	9	16.4	13

According to the teachers opinion, following are the main causes for dropping out of girls.

1. Domestic work
2. Inability of parents to pay non-tuition dues
3. Inability to provide cloth
4. Inability to provide food
5. Inability to provide stationery
6. Inability to provide book.



## Reasons for Non-Enrolment

Reasons	No.	Percent-	Rank
		tage	
1. Parents inability to pay non-tuition fee	25	45.5	6
2. Parents inability to provide cloth	28	50.9	4
3. Parents inability to provide books	21	38.2	9
4. Parents inability to provide stationery	25	45.5	6
5. Parents inability to provide food	25	45.5	6
6. Helping parents in occupation	10	18.2	10
7. Engaged in remunerative work	9	16.4	11
8. Domestic work	41	74.5	1
9. Care of siblings	24	43.6	8
10. Parents lack of motivation	33	60.0	3
11. Parental illiteracy	36	65.5	2
12. Non-availability of school	1	1.8	13.5
13. Un-suitable school timing	3	5.5	14
14. No. women teacher	1	1.8	15.5
15. No separate school	0	0	17
16. Lack of support services	5	9.1	12
17. Cultural factors	4	7.3	13

Ranking of the above causes indicated that domestic work, parental illiteracy, lack of parental motivation are considered as most significant reason for non-enrolment of girls. The next ranking of the causes show that poor economic condition, do not enable parents to provide minimum requirements to particularly to girls to attend schools.



Statement - 7

Reasons for not attending school regularly.

Reasons	No.	Percent	Rank tago
1. Domestic work	44	80.0	1
2. Care of siblings	32	58.2	2
3. Illness of family members	18	32.7	5
4. Own illness	24	43.6	3
5. School far away	23	41.8	4

According to teachers most of the girls nearly (80%) do not attend school regularly because of domestic work. The second cause responsible is care of siblings. The child's own illness is the third main cause for not attending school regularly.

Statement - 8

Efforts taken by Teachers to tackle the problem of school drop-out.

According to twentying teachers (52.7%), efforts were made to tackle the problem of drop-out girl child. As incentives free text book were supplied. Six teachers stated that free stationery were provided to girl students. According to thirty teachers free uniform were also supplied. In addition, free non-meal, and attendance scholarships were also provided as incentives.





## Statement - 9

## Utility of Girl Education

Utility area	No.	Percentage	Rank
1. Develops positive self image	41	74.5	2
2. Prepare for economic contribution	45	81.8	1
3. Improve Health & Nutritional Status	29	52.7	4
4. Ensure education for future generation	35	63.9	3
5. Creates awareness of rights	27	49.1	5
6. Helps raising age at marriage	22	40	6
7. Helps in reducing family size	12	21.8	8.5
8. Prepare for leadership role	15	27.3	7
9. Prepare for social participation	12	21.8	8.5

The teachers interviewed felt that there is utility of girls education that it will prepare them for economic contribution comes first in the ranking, followed by develops self image and ensure girls education for future generation. The fourth positive aspect of girls education is that helps in improving health and nutritional status of the child.

## Statement - 10

Gender equality	No.	Percentage	Rank
1. Need equal education	52	94.5	1
2. Need equal food	51	92.7	2.5
3. Need equal health & medical care	51	92.7	2.5
4. Can be allotted same duties	47	85.5	7
5. Both should be given same freedom	40	72.7	10
6. Equal time to play	49	89.1	4
7. Can perform all task equally well	37	67.3	11



8. Can have similar occupation	46	83.6	8.5
9. Both have same intelligence and duties	33	63.6	13
10. Should be paid equal wages	48	87.3	5.5
11. Husband & wife should take joint decision	46	83.6	8.5
12. Household work should be shared by all	48	87.3	5.5
13. Family assets be registered in joint names.	35	35.5	12

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The respondents perception of gender equality highlights the need for equal education (Rank 1). Equal food and health & medical care for both boys and girls are second in importance. Next importance in comes equal time to play. In all, as seen from the rank , each point got importance from the respondents.



### Analysis of the Institutional Schedule

In Karbi Anglong District ten institutions were surveyed. The respondents were heads of the institution. Six respondents reside near their institutions.

#### Statement 1 :

Distance from School.

Less than 1 km	=	6 nos.
1 - 2 km	=	2 "
Less than 5 km	=	2 "

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10 nos.

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Eight teachers came to the school by foot

#### Statement 2 :

No. of Teacher

Less than 21 yrs :	7
21 - 30 yrs.	0
31 - 40 yrs.	1
41 - 50 yrs.	1
51 - 60 yrs.	1

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10

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#### Statement 3 :

Out of these ten teachers nine were come male and one female.

#### Statement 4 :

Distribution of teachers according to qualification

HSCL Pass	-	7
Diploma holder	-	2
Graduate	-	1

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10

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Statement 5 :

Teachers according to length of service.

Less than 5 yrs :	1
5 - 10 yrs.	1
10 - 15 yrs.	1
15 - 20 yrs.	7
	<hr/>
	10
	<hr/>

Almost all the teachers taught in the first four classes.

Statement 6 :

None of the physical facilities (Play ground. Lab, oratory library, Separate latrins terminals for girls etc.) are available in these schools. Only in (two) school, drinking water facilities are available.

6. Analysis of the Community Leader schedule :

In Karbi Anglong district twentytwo community leaders were interviewed. Out of the 22 teachers' 16 were male and 6 were females. Their views on different aspects of girls education are given below.

Statement 1 :

Distribution of respondents according to age:

Age group	No. of respondents
Below 21	2
21 - 30	3
31 - 40	6
41 - 50	4
51 +	7
	<hr/>
Total	22
	<hr/>





Statement 2 :

Of these twentytwo leaders only two were graduates, eighteen diplomaholder and two were below HSSLC.

Statement 3 :

On the basis of their occupation, the leaders may be classified as.

Cultivators	-	6 nos.
Service holder	-	6 "
Teacher	-	4 "
Contractor	-	1
shopkeeper	-	1
Other	-	4

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Total		22
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Statement 4 :

Distribution of the respondents according to years of residing in the village.

Years	-	No
Less than 10 yrs.	-	1
10 - 20 years	-	2
21 - 30 years	-	8
31 - 40 years	-	4
40 years and above	-	7

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Total	-	22
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Statement 5 :

Women's Participation

Panchayat	-	8
Mahila Mandal	-	11
Social organization	-	14



Statement 6 :

Distribution of the respondents according to activities, they had started in the village.

Activity area	-	Number of respondents involved
Educational	-	3
Social	-	16

Statement 7 :

Only six respondents kept information about girls attending school.

All the respondents twentytwo took steps for parents encouragement to send their daughters to school.

Statement 8 :

There is special programme for M.C & Backward Class as stated by two respondents. According to 18 respondents there are special programmes for Schedule Tribe in Karbi Anglong.

Statement 9 :

According to 4 respondents there were NFE centres in villages and 2 respondents were satisfied on the functioning these centres.

Statement 10 :

Twelve respondents were willing to initiate NFE centres in their villages. Seventeen respondents were willing to provide for NFE centres.

Statement 11 :

Respondents were in favour of separate NFE centres for girls. All the respondents were against boys and girls studying together. They were even against teaching girls by male teacher.



Statement 12 :

Utility of Girls Education

1. Develops positive self image	10	(81.8)	- 1
2. Prepare girls for economic contribution	17	(97.3)	- 2
3. Improve herewith & nutritional status	10	(43.5)	5.5
4. Ensure Education for further generation	12	(45.5)	3.5
5. Create awareness of rights "	12	(54.5)	3.5
6. Helps raise age at marriage	10	(45.5)	5.5
7. Helps reducing family size "	5	(22.7)	8.5
8. Prepare girls for leadership"	7	(31.8)	7
9. Helps to prepare for social participation	5	(22.7)	8.5

As seen from the above ranking utility a girls education and in the following order :

1. Develops positive self image
2. Prepare girl for economic contribute.
3. Ensure education for future generation.
4. Create awareness of rights.
5. Improve health and Nutritional Status.
6. Helps raise age at marriage.

7. Analysis of the Educational Administrators Shedule

In Karbi Anglong district & Educational administrators were interviewed. The age wise distribution of the officess are as follows :

Statement 1 :

Age group	No.
21 - 30	- 3
31 - 40	- 2
41 - 50	- 1
51 +	- 2

Out of there 8, 7 are male.



Statement 2 :

Length of Service.

Year of service	-	no.
less than 5 yrs.	-	3
5 - 10 yrs.	-	1
10 -20 yrs.	-	4
<hr/>		
Total-	8	
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Statement 3.

Reasons for continuing education

1. Sound economic condition	4	50	7.5
2. Parental education	2	25	9
3. Parental motivation	8	100	1
4. Parental support for fee etc.	5	62.5	4
5. Parental support for Books/stationery	5	62.5	4
6. Parental support for food	5	62.5	4
7. Creating space and time	5	62.5	4
8. Parental academic support	5	62.5	4
9. Self motivation of girl child	4	50	7.5

For continuing education of the girls child's Parental motivation is most essential as is seen from above. Next comes the economic factor, Parental academic support is of importance.

Statement 4:

Reasons for Not-attending

1. Inability of parents to pay fee etc.	5	62.5	12.5
2. Inability to provide cloth	6	75.0	9.5
3. Inability of parents to provide book	6	75.0	9.5
4. Inability of parents to provide stationery	6	---	9.5
5. Inability of parents to provide food	4	50	15
6. Helping parents in occupation	5	62.5	12.5
7. Engaged in remunerative work	6	75.0	9.5
8. Domestic work	1	12.5	17
9. Care of siblings	7	87.5	4.5
10. Parental lack of motivation	4	50	15
11. Parental illiteracy	4	50	15
12. Non-availability of school	7	87.5	4.5
13. Unsuitable school timings	7	87.5	4.5
14. No woman teacher	8	100	1
15. No separate school	7	87.5	4.5
16. Lack of support services	7	87.5	4.5
17. Cultural factors	7	87.5	4.5





The first 5 main reasons for not attending are :

1. No women teacher
2. Non-availability of school.
3. Unsuitable school timing
4. No separate school.
5. Lack of support services.

Statement 5.

Reasons for Dropping out:

1. Inability of parents to pay fee etc.	7	87.5	3
2. Inability to provide cloth	4	50.0	18
3. Inability of parents to provide book	6	75.5	9.5
4. Inability of parents to provide stationery	5	62.5	15
5. Inability of parents to provide food medicine	4	80.0	18
6. Helping parents in occupation	2	25.0	22.5
7. Domestic work	1	12.5	24
8. Care of siblings	4	50.0	18
9. Absence of support services	6	75.0	9.5
10. Early marriage	7	87.5	3
11. Social taboo	7	87.5	3
12. Parental lack of motivation	2	25.0	22.5
13. Parental illiteracy	3	37.5	20.5
14. Lack of academic support	3	37.5	20.5
15. School far away	5	62.5	15
16. Unattractive school environment	6	75.0	9.5
17. Unsuitable school timings	7	87.5	3
18. Lack of relevance of curriculum	6	75.0	9.5
19. No woman teacher	7	87.5	3
20. No separate school	6	75.0	9.5
21. Teachers negative attitude	6	75.0	9.5
22. Failure	5	62.5	15
23. Illness of family member	6	75.0	9.5
24. Own illness	6	75.0	9.5

First five Courses :

1. Inability to pay non tuition fees etc.
2. Early marriage.
3. Social Taboo.
4. Unsuitable school timing.
5. No. Woman teacher.

Second eight courses :

1. Inability to provide books.
2. Absence of support services.
3. Unattractive school environment.
4. Lack of relevance of curriculum.



5. No separate school.
6. Teacher negative attitude.
7. Illness of family member.
8. Own illness.

Statement 6 :

No efforts have been made to tackle the problem of drop-out girls in Kabri anglong.

Statement 7 :

Utility of girl Education

		P.C.	Rank
1.	Develops positive self image	8	100%
2.	Prepare for economic contribute	8	100%
3.	Improve length and Nutritional status	7	87.5%
4.	Ensure education for future generation	5	62.5%
5.	Creates awareness of rights	6	75.0%
6.	Helps raise age at marriage	5	62.5%
7.	Helps reducing family size	4	50.0%
8.	prepare girls for leadership role	4	50.0%
9.	Prepare girl for Social Participatio	6	

Statement 8 :

Gender Equality

Equality area	No.	P.C.	Rank
1. Both need equal education	8	100	3.5
2. Both need equal amount of food	8	100	3.5
3. Both equal health & medical care	8	100	3.5
4. Both can be assigned same duties	6	75	11
5. Both should be given same freedom	8	100	3.5
6. Should be given equal time to play	8	100	3.5
7. both can perform all task equally well	6	75	11
8. Both can have similar occupation	7	87.5	7.5
9. Both have same intelligence and ability	7	87.5	7.5
10. Man and woman should be paid equal wages	8	100	3.5
11. Husband and wife should take all decision jointly	6	75	3.5
12. Household work must be shared by all	6	75	3.5
13. Assets of families should be registered in joint names of husband and wife	6	75	3.5



## CHAPTER V

### PART-B

#### SUMMARY OF FINDING

In the following pages an attempt will be made to analyse data collected through the schedules used for the study viz. Household schedules, dropout girl schedule, never enrolled girls schedules, Institutional heads schedules, Teachers schedules, community leaders schedules and educational Administrators schedules. The observation of Group Discussions will also be considered in the overall analysis in order to get a consolidated picture with regard to dropout of girls, their non-environment and non-attendance of school regularly further, perception of various category of respondents about utility of girls education and gender equality will also be thoroughly examined to see whether the girls child is discriminated against or treated equally in relation to her male counterpart.



Reasons for Drop-Out : Table - A

Reasons	Parents	Ranked by		Educ. Adm.	Average Ranking
		Drop Out	Teacher		
1. Inability to pay non-billtion dues	11.5	23	2	3	9.9
2. Inability to provide cloth	10	21	3	18	13
3. Inability to provide books	9	19	6	9.5	10.9
4. Inability to provide stationery	11.5	17	5	15	12.1
5. Inability to provide food and medicine	13	16	4	10	12.8
6. Helping parents in occupation	14	19	10	22.5	15.4
7. Engaged in remunerative work	15	8.5	17	24	16.1
8. Domestic work	5	29	1	18	12.3
9. Care of siblings	7	21	8	9.5	11.4
10. Absence of support services	19	8.5	14.5	3	11.3
11. Early marriage	19	11.5	17	3	12.4
12. Social taboo	15	3.5	20.5	22.5	15.4
13. Parental lack of motivation	8	24	8	20.5	15.1
14. Parental illiteracy	6	21	8	20.5	13.9
15. Lack of academic support	20.5	13.5	11.5	15	15.1
16. School far away	20.5	13.5	13	9.5	14.1
17. Unattractive school environment	22	11.5	9.5	3	11.5
18. Unsuitable school timings	2.5	3.5	0	9.5	3.9
19. Lack of relevance of curriculum	2.5	3.5	12	9.5	8.6
20. No women teacher	25	3.5	22	3	13.4
21. Lack of separate school	2.5	3.5	0	9.5	3.9
22. Teachers negative attitude	2.5	3.5	20.5	9.5	9
23. Failure	17	18	14.5	15	16.1
24. Illness of family members	23	8.5	0	9.5	10.3
25. Own illness	24	8.5	17	9.5	14.0

The first 10 reasons for dropping-out of girls according to the ranking combined are as follows :

1. Lack of separate school.
2. Unsuitable school timing.
3. Lack of relevance of curriculum.
4. Teacher's negative attitude
5. Inability to pay non-billtion dues.
6. Illness of family members.
7. Inability of provide books.
8. Absence of support services.
9. Care of siblings.
10. Unattractive school environment.





Reasons for Non-Enrolment : Table - B

Reasons	Ranked by			
	Parents	Teacher	Non-Enroll	Average Ranking
1. Inability to pay non-tuition dues	9	6	12	9
2. Inability to provide cloth	6	4	6	5.3
3. Inability to provide books	8	9	7	8
4. Inability to provide stationery	10	6	9	8.3
5. Inability to provide food and medicine	7	6	11	8
6. Helping parents in occupation	-	10	8	6
7. Engaged in remunerative work	11	11	10	10.7
8. Domestic work	2	1	2	1.7
9. Care of siblings	5	5	5	6
10. Parents lack of motivation	3	3	3	3
11. Parental illiteracy	4	2	4	3.3
12. Non availability of school	13	15.5	13	13.0
13. Unavailable school timing	1	14	16	10.3
14. No women teacher	15	15.5	1	10.5
15. No separate school for girls	15	17	15	16
16. Lack of support services	12	12	14	12.7
17. Cultural factors	15	13	16	14.7

The first 10 cause responsible for non-enrolment are :-

1. Domestic work
2. Parents lack of motivation
3. Parents illiteracy
4. Inability to provide cloths
5. Helping parents in occupation
6. Care of siblings
7. Inability to provide books
8. Inability to provide food and medicine
9. Inability to provide stationery
10. Inability of parents to pay non-tuition fees.



Reasons for Non-attending r Table - C

Reasons	Parents	Teacher	Average
1. Domestic work	1	1	1
2. Care of siblings	2	2	2
3. Illness of family members	5	5	5
4. Own illness	3	3	3
5. School far away	4	4	4

1. Domestic work
2. Care of siblings
3. Own illness
4. School far away
5. Illness of family members



Reasons for Continuing Education : Table - D

Reasons	Parents Teacher Edu. Average			
	Adm.			
1. Sound economic condition	2	2	7.5	3.8
2. Parental education	9	3	9	7
3. Parental motivation	1	1	1	1
4. Parental support for fee etc.	4	6	4	4.7
5. Parental support for books	3	4.5	4	3.8
6. Parental support for food	6.5	4.5	4	5
7. Creating time & space	8	7	4	6.3
8. Parental academic support	6.5	8	4	6.2
9. Motivation of the girl child	5	9	7.5	7.2

The first five causes after average ranking are :-

1. Parental motivation
2. Parental support for books
3. Sound economic condition
4. Parental support for fees etc.
5. Parental support for food



Utility of Girls Education : Table - E

Utility	Parents Teacher Edu.				Average
1. Develops positive self image	2	2	1.5	1	1.5
2. Prepare for economic contribution	1	1	1.5	2	1.12
3. Improve health & nutritional status	4	4	3	5.5	4.12
4. Ensure education for future generations	3	3	6.5	3.5	4
5. Will make aware of their rights	5	5	4.5	3.5	4.5
6. Helps raise age at marriage	6	6	6.5	5.5	6
7. Helps in reducing family size	8	8.5	8.5	8.5	8.4
8. Prepare for leadership role	7	7	8.5	7	7.15
9. Prepare girls for social participation	9	8.5	4.5	8.5	7.6

The following 5 utility areas are considered significant by all the groups of respondent in order of ranking :

1. Prepare for economic contribution
2. Develops positive self image
3. Ensure education for future generations
4. Improve health & nutritional status
5. Creates awareness of their rights.





Gender Equality : Table - F

Equality area	Parents	Teacher	Leaders	Average	
1. Both need equal education	4	1	3.5	2.83	3
2. Both need equal amount of food	1	2.5	3.5	2.33	1
3. Both equal health & medical care	2	2.5	3.5	2.67	2
4. Both can be assigned same duties	8	7	11	8.67	-
5. Both should be given same freedom	9	10	3.5	7.5	-
6. Should be given equal time to play	3	4	3.5	3.5	4
7. both can perform all task equally well	11	11	11	11	-
8. Both can have similar occupation.	16	8.5	7.5	10.67	-
9. Both have same intelligence and ability	13	13	7.5	11.17	-
10. Man and woman should be paid equal wages	5.5	5.5	3.5	4.83	5
11. Husband and wife should take all decision jointly	7	8.5	11	8.83	-
12. Household work must be shared by all	5.5	5.5	11	7.33	-
13. Assets of familar should be registered in joint names of husband and wife	12	12	11	11.67	-

The first 5 significant areas of gender equality as per average ranking are as follows :-

1. Both need equal food
2. Both need equal health & medical care.
3. Both need equal education
4. Both to be given equal time to play
5. Both should be paid equal wages.



## CHAPTER V

### PART C

#### STRATEGIES AND COSTING

As the present Gender Study aims at achieving the goal of UPE through universal access, participation and achievement alongwith empowerment of women at all levels, a comprehensive and broadbased strategy covering all aspects of the issues involved in it needs to be taken in right earnest.

As a matter of fact dropout, non-enrolment and non-attendance of girls which form the core study areas ultimately lead us to the central question of ensuring gender equality and utility of girls' education not only for achieving the goal of EFA but also for overall development of women in the society. With this perspective in view, strategies have been suggested in two parts, the first part on the basis of the insight and impression emerging from the data, group discussions and observations with regard to the difficulties faced by girls and women for their education and development; the second part covering the specific strategies suggested for each of the causes found to be responsible for dropout, non-enrolment and non-attendance of girls.

The general strategy includes two broad areas :

- (a) Educational
- (b) Extracurricular



## STRATEGIES UNDER EDUCATIONAL CATEGORY

### 1. INFRASTRUCTURAL FACILITIES

- (a) Opening of new schools preferably separate schools for girls in school-less villages.
- (b) Opening of pre-school or learning centres to relieve the girls from the burden of domestic work like looking after the younger sibling and appointment of women caretakers and helpers to run these centres.
- (c) To provide books and stationeries, health care and medical facilities in all the schools.
- (d) Provision of basic physical facility like drinking water, separate toilet for girls, play and recreational materials etc.
- (e) Appointment of lady teachers in primary and upper primary levels.
- (f) Adjustment of school timing to suit the convenience of girls.
- (g) Provision of attendance scholarship to girls.
- (h) To establish more NFE centres for girls and ensure their proper functioning.
- (i) Appointment of school mother to improve enrolment and attendance.

### 2. RESTRUCTURING THE CONTENT AND PROCESS OF EDUCATION

- (a) Review of the existing curriculum and textbooks in order to make them entirely free from gender bias.



- (b) Content-enrichment specially in language and social studies focussing on women's role in freedom struggle and social reform.
- (c) Preparation of teachers Handbook with a positive bias towards women's equality and empowerment.
- (d) Organization of orientation/sensitization programmes for teachers, teacher-educators and educational administrators with a special focus on women's education and empowerment. Specially Educational Administrators be so sensitized as to help them adopt a balanced attitude towards women's education and empowerment.
- (e) Staggering of school hours, examination reform and non-detention policy, and abolition of homework at the primary level.
- (f) A warm, welcoming, encouraging and child-centred approach to teaching and learning with a view to making the process joyful and creative. Special orientation course for lower primary teachers to be undertaken by DIET, for this purpose.
- (g) Provision of library books, establishment of science corner, aquarium, school nursery and other co-curricular activities.
- (h) Provision of Audio-Visual Aids.
- (i) Provision of academic support by teachers beyond school hours to girls requiring individual attention (this may be remunerative in nature).





- (j) Motivation programme for teachers to help them develop a positive attitude towards education of girls (Rapport with parents to tackle problems like dropout, non-enrolment and non-attendance and persuading parents to send their daughters to NFE/AE centres).

### 3. EXTRA EDUCATIONAL CATEGORY

- (a) Dogged Mass Awareness campaign in villages regarding utility of girls education and gender equality through activities such as the following
- i) Procession/Mass Rally
  - ii) Discussion at Social Gatherings
  - iii) Posters, banners, handouts, festoons etc.
  - iv) Song, Play, Puppetry etc.
  - v) Radio & TV Programmes, film shows etc.

The existing social organization of the district and the villages as already mentioned in Chapter I may also be actively involved in furthering the Mass Awareness Campaign.

- (b) Organization of health camps in the villages to improve the health status of parents and girls (illness of family members and own illness of girls child being reasons for dropout and non-attendance).

- (c) Organizations of Health, Nutrition and Environmental Sanitation programmes in the villages by concerned health authorities.

- (d) Development of reading materials/radio plays and TV programmes and performance of street plays, theatrical presentations, cultural shows etc. The local artist and NGO/voluntary agencies may be



encouraged to organize such performances and they may even be remunerated.

- (e) Recognition in the form of prizes or awards may be given to individuals or groups/organization for the good work done by them for women's upliftment. The important fairs and festivals may be chosen for awarding and recognizing such individuals/groups or organizations.
- (f) Sensitization programmes for the Community leaders, VEC members, Panchayats, PTA, Youth Clubs, Mahila Mandals/Samities etc. about girls education and women's equality etc. may be organized.
- (g) Ensuring representation and active participation of women in programmes and activities undertaken by educational and other socio-cultural organizations (both governmental and non-governmental).
- (h) A few leading and educated
- (i) Introduction of Vocational and Entrepreneurship Development Programmes for self-employment and economic betterment of women.
- (j) Utilization of services of the existing Jnyan Vigyan Committee (a state-level organization devoted to popularization of science in rural areas) for removal of harmful social practices and taboos through development of scientific temper among the village folk.



## SPECIFIC STRATEGIES

Ref. : Table A - Causes of Drop-out

Causes	Strategies
1. Lack of separate school	Establishment of separate girls school where necessary.
2. Unsuitable school timing	School hours to be adjusted, making it convenient for girls students.
3. Lack of relevance of curriculum	Development of local specific curricular unit to suit the needs of girls and specially the vocational needs.
4. Teacher's Negative attitude	Orientation programme for teachers. -To encourage teachers to establish rapport with parents and persuade girls to continue their study.
5. Inability of parents to pay non-tuition fee	Minimization of non-tuition fees as far as possible by the school authority.
6. Illness of family members	Organization of health camps and supply of medicine free of cost by the state health department.
7. Inability to provide book	Free text books to be supplied in time.
8. Absence of support services	Support services useful for girls are to be start.
9. Care of siblings	Opening of creche to look after the siblings. -Adjustment of school hours making it convenient to girl students.
10. Unattractive school environment	Construction / repair of school building. -Beautification of the school campus and the building. -Play ground facilitation with provision of games and sports material. -Organization of cultural activities, exhibition etc. -Provision of modern teaching and A.V. aids.



Ref. : Table B - Causes of Non-Enrolment

Causes	Strategies
1. Domestic work	School timing to be adjusted to suit the need of the girls. Opening of creche and anganwadis in villages to look after the siblings.
2. Parents lack of motivation	Motivation campaign - , posters, drama, puppetry, film shows, mass media, songs etc.
3. Parental illiteracy	Motivation campaign as above. -A.E. Centres.
4. Inability to provide cloth	Supply of school uniforms (at least two sets) to each girl students free of cost by the Department.
5. Helping parents in Occupation	Adjustment of school hours.
6. Care of siblings	Opening of creche.
7. Inability to provide book	Free supply of text books in time.
8. Inability to provide food and medicine	Provision of mid-day meals and supply of free medicine by health deptt.
9. Inability to provide stationery	Provision of free stationery by concerned authority
10. Inability to provide non-tuition fee	Minimization of non-tuition dues by the school authority.

Ref. : Table C - Cause of Non-Attending

Causes	Strategies
1. Domestic work	Adjustment of school hours. -Opening of creche and anganwadis to look after the siblings.
2. Care of siblings	Opening of creche.





To revamp school health programme and distribution of free medicine by the health department.

Opening / shifting of school within a walking distance from the village.

Organization of health camps in villages at an interval for checking up and distribution of medicine free of cost by the health department.

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ii) Attendance scholarship to all girls of the villages, assuming that all will attend school on account of this incentive @ Rs. 200/- per year for 100 girls	Rs. 0.20 "
iii) Establishment and functioning of NFE centres in the villages (to be funded by NFE/AE Deptt.)	Rs. ----
iv) Appointment of school mothers to improve attendance and rate of retention. Salary @ Rs. 300/- for 8 schools for 6 months in the first phase	Rs. 0.144 "
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Total for 1 = Rs. 342.78 lakhs	
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2. i) Review of curriculum : Workshop for review and renewal	Rs. 0.50 lakh
ii) Preparation of Teachers Handbook in Karbi language and cost of printing	Rs. 1.00 "
iii) Organization of orientation /sensitization programmes for teacher-educator, teachers, supervisors etc.	Rs. 4.00 "
iv) Development of Gender Training materials: cost of preparation, printing and distribution (at least 5000 copies)	Rs. 1.10 "
v) Remuneration to teachers for providing academic support to girls beyond school hours @ Rs. 200 p.m. for 6 months in 8 villages - 2 teachers per village	Rs. 0.19 "
vi) Provision of library books, establishment of science corner, school nursery etc. to make school environment more attractive, @ Rs. 50000/- per school for 8 schools	Rs. 4.00 "
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Total for 2 = Rs. 10.79 lakhs	
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3. i) Mass awareness programme through various activities as listed out in strategy part	Rs. 10.00 "
ii) Health camp in villages (cost of organization, payment of remuneration to doctors, nurses, free supply of medicine etc.) @ Rs. 3 lakh per village for 3 camps of 7 day duration in 8 villages	Rs. 24.00 "



iii) Cost of conducting activities like radio plays, TV programmes, street play, theatre, cultural shows etc. (including remuneration to local artists, NGOs etc.)

Rs. 20.00 "

iv) Cost of award and organization of such award-giving ceremonies during fairs and festivals

Rs. 1.50 "

v) Sensitization programme for Community Leaders, VEC Members, Panchayats, PTA, Mahila Mandals etc.

Rs. 1.00 "

Total for 3 = Rs. 56.50 lakhs

4. i) Organization of Vocational and Entrepreneurship Development programme in 4 village

- Cost of organization of programme once in a month for 4 villages @ Rs. 5000/- per programme for 3 months (5 x 3 x 4)

Rs. 0.60 "

- Salary of 3 part time instructors for 3 months @ Rs. 500/- p.m. (5 x 3 x 3 x 4)

Rs. 0.18 "

- Contingency

Rs. 0.12 "

ii) Expenditure for organizing Science Exhibition, demonstration etc. by agencies like Jnyan Vigyan Samities for removal of social evils and for development of scientific temper. 2 villages will be covered in the 1st phase @ Rs. 75000/- per village

Rs. 1.50 "

Total for 4 = Rs. 2.40 lakhs

Grand Total = Rs. 412.47 lakhs  
(1 + 2 + 3 + 4)

#### SUMMARY NOTE OF KARBI ANGLONG DISTRICT

As in the other project districts, the overall position of women in society is far from encouraging. The rural-urban disparity is ubiquitous in all respects of life and living.



While the tribal society expresses their hopes and aspiration and world view through various religions and cultural activities, participation of women in most of these still remain limited. However, men and women are allowed to participate in some harvesting dances.

Infant mortality and death of mother at child-birth among the tribal population indicate the poor health status owing to their poverty.

In overall terms, the common belief that tribal women are liberated and enjoy an equal status with their male counterpart appears to be a myth as is evidenced from group discussions and interaction with villagers.

It is therefore imperative that mass awareness programmes followed by various interventions will have to be vigorously followed as in other project districts. In this process, the elite and the educated group belonging to the urban segment may be engaged for development of women and their empowerment.

The colourful social, religious and cultural festivals of the tribal population are occasions when participation of women in various educational and other developmental programmes could be ensured. Provision of more recreational facilities combined with income-generating vocational programmes will go a long way in bringing about a desirable change in their lifestyle.





Geographical barrier is also one of the major reasons of woman's illiteracy and poverty. The hilly tract makes it impossible to construct schools near people's habitation and as such parents and children specially girls do not feel comfortable to attend schools far away from home. Fresh effort must therefore be made to provide easy access to primary education either by constructing more schools or by arranging transportation facilities to children. It is worth mentioning that the Karbi Anglong district is one of the only two districts in India that are governed under 6th Schedule of the Constitution. The main executive agency concerned with primary education and others is the elected district council as opposed to the state and district administration in the rest of India. The participation of the district council is a must for success of any programme in the district.



## APPENDIX-- I

### CASE STUDY NO. 1

#### Drop out Girl

Name : Kasang Engtipi  
Age : 14 years  
Village : Barman Erighi (Deori Finalio)  
Block : Rongkhang

Kasang lost her parents when she was only 8. Her elder brother looked after her till she got into Class IV and then she has to drop out due to two reasons - poverty and household works. She does all the domestic works as excepting her elder brother there is nobody at home. She was very keen to continue her studies but her brother was not encouraging. Then, the middle school was too far away from her village.

She is not keen to resume her studies now because of her age and domestic works. However socio-politically she is not backward and is a general member of the sub-branch of a woman organisation called K.N.C.A. (Karbi Nimro Chingthur Asong) which is regularly holding its meetings.

### CASE STUDY NO. 2

#### Drop out Girl

Name : Rophula Khersa  
Age : 13 years  
Village : Hojaiapur  
Block : Lumbajong

Rophula is one among 7 brothers and sisters excepting one brother all of who are drop outs. Her parents are



illiterate and very poor and the family depends upon Jhum cultivation for their livelihood. Economic backwardness compelled all the brothers and sisters to leave school excepting her elder brother who is in his late years of school and hence allowed to carry on.

Rophula enjoyed studies and although she was weak in Maths she was never detained in any class. She got very good marks in Assamese, her favourite subject, till she was in class VII when she has to drop out.

#### CASE STUDY NO. 3

##### Drop out Girl

Name : Chameli Kuwari  
Age : 14 years  
Village : North Hongkram  
Block : Rongkhang

Chameli, the only daughter of her parents, is a Class III drop out. Her 3 brothers are however, are still continuing their studies. Her parents, originally from Dihar, have been in this area since the seventies working as agricultural labourers. The mother sometimes, on market days, sell home-made snacks in the market. Although there is the only SC Hindu family in this area of Karbi Christians they are still maintaining their own tradition and customs.

Chameli has to drop out of school as her parents found her to be old enough (9 years at that time) to do domestic



works. It is claimed that in their society at the outset of puberty a girl should be taught household works and prepare her for marriage.

Chameli was very unhappy at this turn of the events and still feels has about it. She feels shy to talk to her Karbi friends who are studying. However, her parents think that the place of a girl her age is in the kitchen and knowledge of house-keeping is more essential than school education. 'She is a marriageable age now' - they say.

#### CASE STUDY NO. 4

##### Never Enrolled Girl

Name : Sintupi Timupi  
Age : 14 years  
Village : Ronghidi  
Block : Ronghang

Sintupi is the only girl child of her illiterate and very poor parents. The family has a small piece of cultivable land which cannot produce enough for the family, so they collect and sell firewood as an alternative source of income. The death of her father a few years back has worsened their economic condition more.

Sintupi has two brothers; one of them is a Class VII drop out, the other is continuing his studies and is now in Class VI. Nobody ever thought of putting Sintupi into a school, nor is she unhappy about it. However, she did ask





her parents about getting enrolled in a school but they did not respond.

Sintupi thinks that in ease of decision-making in her life her parents have the supreme power and she will obey them. She is now engaged totally in domestic works and waiting to get married one day.

She does not feel deprived being out of school, nor is she keen to start studying now.

#### CASE STUDY NO. 5

##### Girl with poor Attendance

Name : Anjana Das  
Age : 7 years  
Place : Bhow, near railway station, Diphu

Anjana is the only daughter of her mother who was abandoned by her husband and thrown out by in-laws. The mother who works in a number of local households as wage labourer studied upto HSLC but could not pass it. Her only aim in life is to educate Anjana anyhow.

However, Anjana finds a lot of difficulties in going to school. As she is the only school-going child of the locality the local boys tease her on the way to school. Moreover, she cannot study in the evening due to lack of kerosenes which her mother cannot provide. Half-starved as she always is she cannot even sleep properly as some miscreants always disturb the mother and daughter at night.



Anjana is a very sincere and hard-working student. Not being able to attend school regularly due to disturbance from other slum dwellers, lack of food etc. make her very unhappy. As the other girls of the locality are not interested in studies, she finds herself very lonely. However, she is brilliant in her studies and is determined to continue it at any cost.

#### CASE STUDY NO. 6

##### Never Enrolled Girl

Name : Bobby Hojai  
Age : 15 years  
Village : Hojaiapur  
Block : Lumbajong

Bobby, the eldest daughter of a chowkidar father and agricultural labourer mother, has one elder brother and 5 younger brothers and sisters. She was not allowed to go to school as she has to look after her younger siblings when the parents were away at work. However, her elder brother was enrolled in school.

As all the children have grown and began going to school, she has been engaged in agricultural labour, in addition to the household works.

Bobby feels very bad for not being able to get school education. She got herself engaged in the Adult Education Centre newly set up in the village. But after the marriage of the lady instructor of the centre it as closed.



Dobby feels life is meaningless without education. She wishes someone would come along and run the AE Centre so that she can learn more and more things besides counting and writing her name only what she knows at present.